November 25. 1692.

WE do Approve of this as a Work that may be of very good Satisfaction and Use.

H. London.

W. Cov. and *Lich.*

H. Bangor.

J. Norwib.

Rob. Ciceſtrens.

Rich. Petriburg.

November 25. 1692.

WE do Approve of this as a Work that may be of very good Satisfaction and Use.

H. London.

W. Cov. and *Lich.*

H. Bangor.

J. Norwib.

Rob. Ciceſtrens.

Rich. Petriburg.

Liturgia Tigurina:

OR, THE

BOOK

OF

COMMON PRAYERS,

And Administration of the

SACRAMENTS.

And other Ecclesiastical Rites and Ceremonies, usually practised and solemnly performed in all the Churches and Chappels of the City and Canton of *Zurich* in *Switzerland*, and in some other Adjacent Countries; as by their Canons and Ecclesiastical Laws they are Appointed; and as by the Supreme Power of the Right Honourable the Senate of *Zurich* they are Authorised, Established, and Commanded. With the Orders of that Church.

Faithfully Translated out of the *Helvetian* into the *English* Tongue, by *John Conrad Wirsung*, formerly Minister of the *French* and *Dutch* Congregation of *Sandtoft* in the Isle of *Axholme* in the County of *Lincoln*: And now Minister of *Wraisbury cum Langley* in the County of *Bucks*.

LONDON: Printed for **D. Newman, R. Baldwin, J. Dunton.** 1693.

To the Most Potent and Most Virtuous Princess, MARY *by the gracious Providence of God Queen of* England, Scotland, France, *and* Ireland, *&c. Defender of the Faith.*

May it please Your most Excellent Majesty,

WHile all good Christians, not only in this Glorious *Island*, and

in all other Parts of Your MAJESTIES Dominions; but alſo every where beyond the Seas (eſpecially in the *Proteſtant Cantons of* Switzerland) ſtrive to outdo each other in giving ſincere Teſtimonies of their unbounded Wiſhes, That Your MAJESTY (with Your *moſt Illuſtrious Royal Conſort*) may ſee an Auſpicious Confluence of many happy and proſperous Days, as in a reſtored Golden Age, and be a

Ter-

Terror to Your Enemies; a *Nursing-Mother* to the Church; a Joy to all Nations, a Comfort and Stay to Your Good Subjects, the *Greatest Ornament* to Your Kingdoms, *a Crown of Glory in the Hand of the Lord of Hosts, and a Royal Diadem in the Hand of Your God;*

I most humbly presume (under Your MAJESTY'S *Royal Favour*) to offer and dedicate this *Treatise* to Your *most Excellent*

MAJESTY, as to the Beſt of QUEENS; whoſe rare Devotion and Piety toward *the King of kings*; and whoſe Zeal and Love for His Cauſe, is as Eminent, as Conſpicuous, and as Great as Your MAJESTY.

It is the Production of an *Orthodox Church*, which ever had (and hath ſtill) an intimate *Veneration* for Your MAJESTY, which prayeth conſtantly for Your MAJESTY's Long

Long Life, and Happy Reign; and which ſince the Reformation hath always looked upon the Church of *England*, not only as an Orthodox and well-govern'd Church, but alſo as the *Strong-hold* and *Bulwark* of all Proteſtant Churches in *Chriſtendom*.

I ſhall never regret, nor repent of my Labour, if Your Moſt *Sacred Majeſty* graciouſly vouchſafe to caſt ſome *Royal Rays* of a Propitious Eye upon it.

The *King of Heaven* bleſs and keep Your *Sacred Majeſty as the Apple of his Eye*; may He *grave You on the Palms of His Hands*; *may He ſet You as a Seal upon His Heart, as a Seal upon His Arm*; and that Your *Majeſty* [together with Your *Royal Conſort*; whoſe dreadful Arms the Lord of Hoſts make invincible, as thoſe of *Joſhua* and *David*] may Live long, and Reign happily under the Coeleſtial Conduct, Influence and Bleſ-

Bleſſing of that Supernatural and Eternal *Wiſdom, in whoſe Right-hand is length of Days, and in her Left-hand Riches and Honour*; and which is *a Tree of Life to them that lay hold upon Her*; is the inceſſant Prayer of

Your Moſt Excellent Majeſty's

Moſt Humble,

Moſt Obedient, and Moſt Devoted Servant,

John Conrad Werndly,

A GODLY PRAYER for the Prosperity of Their Most Excellent Majesties, King *William*, and Queen *Mary*; and for the *Church* of *England*. Composed by the Most Reverend Father in God, *Antonius Klinglerus*, Lord *Antistes* of the *Church* of *Zurick* in *Switzerland*; and annexed to their *Ordinary Service*; and appointed to be read in all the Churches, Chappels, Schools and Families of His Diocese. Faithfully Translated out of the *High-German* into the *English* Language, by *John Conrad Werndly*, V. D. M.

O *Omnipotent, and Most Merciful God! thou God of Sabaoth, thou King of kings, thou Lord of lords! who liftest up, and cast-*

eſt down the Kings of the Earth, according to thy good pleaſure; we humbly proſtrate our ſelves before the Heavenly Throne of thy Grace, to render thee thanks from the very bottom of our Hearts, that thou haſt been pleaſed graciouſly to renew again thy tender Mercies, towards thy beloved Church in England, Scotland, *and* Ireland; *that thou haſt broken the Arm and Scepter of ſuch as did unlawfully, and by Violence deſign to bring* Her *again under their cruel Yoke, and to carry* Her *captive to* Babel; *that thou haſt prevented the Popes Tyranny, and diſappointed*

the

the mighty Intriegues of those that sought to destroy and raise Her *to the very Foundation: And that on the contrary, thou hast in a most marvellous manner exalted thy Dear and Faithful Servants,* King William *and Queen* Mary, *to the Comfort of thy afflicted Children.*

How wonderfully, O God, didst thou lead His Sacred Majesty *beyond the Sea? How marvellously, and without Bloodshed hast thou set Him upon the Royal Throne? How miraculously didst thou preserve* Him *in His Expedition for* Ireland! *that the very Arrows of Death, tho they could*

could hit Him, *yet they were never able mortally to wound His* Royal Perſon.

How wonderfully haſt thou diſcovered thoſe unheard-of Conſpiracies, and Bloody Intriegues, and Pernicious Machinations hatched againſt Him, *and againſt* His Moſt Illuſtrious Royal Conſort, *by their Private and Publiek Enemies! But how miraculouſly didſt thou bring* His Majeſty *back again, covered rownd about with Victory and Triumphs, the Kings of the Armies being fled, and having left unto Him their Spoils behind them!*

O great God, O Almighty and moſt gracious God, Who could be thus exceedingly obſtinate, and thus hard-hearted, and wilfully blind, as not to acknowledge, (after ſuch miraculous demonſtrations of thy mercy) That thou haſt choſen this King to be the Defender of thy Church; *that thou art preſent with him; that thou accompanieſt him in his going out, and in his coming in, as formerly thou didſt to* Moſes *and* Joſhua?

We juſtly praiſe thy holy Name, and glorify the tranſcendent greatneſs of thy Might, and the moſt

power-

powerful operation of thy glorious ſtrength, and with Juda *doth* little Benjamin *alſo juſtly rejoice, whoſe deſtruction was likewiſe intended after the ruines of* Juda.

But, O Merciful God, we moſt humbly beſeech thee, by the tender bowels of thy mercies, That thou would'ſt be pleaſed further to extend thy compaſſion towards this thy beloved Church beyond the Sea: *Remove from* Her *the violence of the extortioners, and command the ſword to return into its Sheath: For* She *is undoubtedly thy Turtle-Dove, thy Bride, the*

the Virgin of Zion, *the Daughter of thy People, the Apple of thine Eye, whom thy Soul entirely Loveth, and whom thou haſt purchaſed with thy moſt precious Blood.*

Therefore, O Lord, deliver Her *out of all tribulations, and do not deliver up the ſoul of this Turtle-Dove to the Beaſt: But reſtore* Her *all thoſe ſpiritual and temporal liberties which* She *hath enjoyed of old.*

O thou moſt bountiful, and moſt mighty God; eſtabliſh alſo the Throne of thine Anointed, *and bind*

bind his Soul up with thee in the bundle of life. But as to the ſoul of his enemies, caſt it down to the ground; and preſerve both the King *and* the Queen *as faithful and magnanimous* Defenders *of our true ſaving Faith. And as thou haſt beſtowed rich Bleſſings upon Their* Majeſties, *and ſet a Crown of pure Gold upon their Head; ſo let them now rejoice in thy ſtrength, and be exceeding glad of thy ſalvation: Teach their hands to war, and their fingers to fight for the truth of thy Goſpel; grant them Victory both by Sea and Land; bring to nought all the wicked*

ed

ed devices of their enemies; discover their mischievous combinations; disappoint and defeat the subtilty and raging power of all their adversaries, that even they themselves may also acknowledge, that thou art the only God, and that there is neither counsel, nor wisdom, nor strength able to prevail (in the least) against thee. But let it be far from us, O Jehovah, to put any confidence in mortal men, or to make our arm of flesh; but vouchsafe us thy Heavenly Grace, that we may put all our affiance in the strength of thine Omnipotent Arm, and in the infiniteness of thy tender Mercies. Prevent

Prevent us, O Lord, with thy tender Grace, that we may never provoke thee to wrath in slighting such great and undeserved Benefits, either with unthankfulness, or pride. Grant us constantly to keep over us the gracious Sunshine of thy Mercies by a holy and humble life, by incessant and most fervent Prayers to thee, and by due obedience to thy Commandments.

And finally, O thou most Mighty God, and thou most intirely Beloved Saviour JESUS CHRIST: *We must humbly beseech thee for all other* Evangelical Churches, *both on this side, and beyond the Seas; Let the*

light

the light of thy gracious countenance ſhine upon them: Hear the groanings of thy afflicted People, and revenge the innocent Blood of thy Holy Ones; reſtore and bring back again in peace all ſuch as are baniſhed: and eſpecially keep thy Beloved Helvetian Churches of the Proteſtant Cantons *in the peaceable enjoyment of thy word, of thy promiſes, and of thy gracious covenant; and be pleaſed inceſſantly to rear up within their walls the glorious banner of Peace; ſtrengthen the bars of their Gates, and grant* Peace *in their Frontiers;* Peace *with God;* Peace *of Conſcience;*

ence; Peace *all round about the Country, through* JESUS CHRIST *the only Prince of Peace, in the Virtue of the Holy Ghost.* Amen.

THE

THE PREFACE OF THE Tigurine Clergy TO THE READER.

HERE you have, Christian Reader, a Scheme of our Liturgy, as in several Points it is practised at

Zurick after a due and Christian Manner, according to the Principles of the Holy Scripture.

Whereby you may easily perceive the unreasonableness and impudent Calumny of those that are pleased to defame our Church, as if it slighted the Blessed Sacraments, and all Reading of the Scriptures, Prayers, and Intercessions: As if now there were nothing of Order or Decency left remaining among us: As if no Holy Office, nor any manner of Divine Worship were performed in our Publick

Publick Aſſemblies: As if the Dead were caſt out without making any further mention of them, to their praiſe and civil Honour, &c.

The Holy Apoſtolick Chriſtian Church had the Orthodox Doctrine, Prayers, the breaking of Bread, the Holy Baptiſm, Confeſſion, Repentance, Amendment of Life, and Remiſſion of Sins. *Luke* 24. *Acts* 11. 1 *Corinth.* 11. The very ſame hath the Church of *Zurick*.

If therefore the moſt Ancient Church have practiſed any ne-

ceſſary Rites, the ſame is alſo practiſed in the *Tigurine* Church. For Matrimony is Solemnized in a decent Manner, and with a ſerious Calling upon the Lord.

The Bleſſed, departed this Life, are remembred with all due civil Honour, as thoſe whoſe Faith and Charity we ought to imitate. The Dead are Buried modeſtly: But none of thoſe things are uſed, which we have not Learned out of the Word of God. 1 *Theſ.* 4.

As to Faſtings and Alms [which among the Ancients were highly and worthily eſteemed, *Acts* 4. 1 *Cor.* 16.], they are likewiſe exerciſed in the Church of *Zurick* with a particular modeſty and decency, as becometh good Chriſtians.

Our Children are from their Infancy inſtructed in the chief Principles of the true Chriſtian Religion with all poſſible care and diligence.

But the Reaſon why our Churches do not glitter in outward Ornaments of Silk, Gold,

Silver, Gawdy Images, or any thing of Carv'd, Graven, or Molten Workmanſhip, is becauſe the Primitive Church, not only never had any of theſe, but alſo condemned the uſe of them: Nay, the ſaid Primitive Church uſed but very few Ceremonies, or perhaps no more, or more coſtly, than thoſe which we make uſe of.

For which reaſon, the Church of *Zurick* diſcharged Herſelf of all ſuperfluous Ceremonies, and kept Herſelf cloſe to the Ancient ſimplicity. And there-

fore

fore She charged the abovementioned Points with as few circumſtances and appendages, as poſſibly She could: For God will not be Worſhipped with an outward ſhew, but with Faith, Love, and Innocency, in Spirit and Truth: To whom alone be Honour and Praiſe through JESUS CHRIST for ever and ever, *Amen.*

To the Reader.

THE Translator's Preface TO THE ENGLISH READER.

I *Do not know how you will Reliſh this* Treatiſe; *but I am ſure that many Good and Eminent Perſons*, Laymen, *and* Clergy-men, *will be glad to ſee my Promiſe performed after their often repeated Solicitations and Encouragements.*

I live in good Hopes, that it will not offend any reasonable English Protestant, *of what Opinion or Perswasion soever he be: For it is a faithful* Translation *of an Innocent and Pious Work, compiled by the Godly* Divines *of the* Tigurine Church.

This Treatise *may serve to undeceive both* Church-men *here, and* Dissenters; *for both do generally think that the* Protestant Switzers *use no* Set Forms of Prayers *at all in their* Churches *and* Chappels, *when*

to

to the contrary (especially in the Canton of Zurick) *no Minister, be he never so Eloquent, or highly Gifted, hath Liberty to pray at any time* Extempore *in the* Church, *neither before, nor after their Sermons; neither on* Sundays, Holidays, *nor through the Week; chiefly because they are sensible that such* Set Forms of Prayers *are more Edifying than* Extempore-prayers: *For Ignorant People, when they hear* Set Forms *often repeated, will at last get them by heart, and so be enabled to pray both at home*

and

and in the Lord's Temple, *when* Extempore-prayers *cannot be so easily understood, much less kept in Memory.*

They commend Godly Ministers *that have the Gift of Praying* Extempore *in private Families upon singular and extraordinary* Occasions; *and if any* Minister *should refuse to comply with their* Liturgy, *and introduce any Novelty, he would be degraded: For they have great Reasons to suppress all manner of Novelties, which make way to* Sects, Schisms, *and* Divisions;

visions; *and if they should not be very Cautious in stopping* Novelties, *the* Protestant-Cantons *would soon be turned upside-down, and their* Popish *Neighbours would be glad to fish in troubled Water.*

In this Translation *you must not expect that* Neatness *of Speech of a Foreigner, which you alone are the happy Possessors of; I did strive to express my self in* English, *as good as I could, and as far as the* Original *would bear it; and I am not the first* Foreigner *that complaineth of*

the

the vast Difficulties met in the English *Tongue.*

But I am so well acquainted with the generous Temper of true English-men, *that I do not question, but you will take my Innocent* Design *in good part, and cover the Infirmities of a well-meaning Stranger under the Charitable Vail of your* innate Goodness and Civility.

I beseech Almighty God, That this Treatise *may not only serve to satisfy the* Curiosity *of some People, but also to produce some effects of* Love *and*

and Concord, *and* Unity, *and* Uniformity, *in ſuch as think they do well in ſeparating from the* Church of *England, which every where beyond the Seas among all good* Proteſtants (*eſpecially among the* Proteſtant Helvetians) *is looked upon as a* Glorious Sanctuary of the Moſt High, *as a* true Temple of the Lord of Hoſts; *where God's* Iſrael *doth Worſhip* in Spirit, and in Truth, him that ſitteth between the Cherubims.

I.

A Form of Morning Prayer,

Appointed to be read on Sundays, *and throughout the whole Week, before the Sermon.*

Grace, Peace and Mercy from Almighty God be at all times with us, miſerable Sinners. *Amen.*

Devout Brethren in God, let us ſeriouſly call upon God, and ſay:

O Merciful God, Heavenly Father, we humbly beſeech thee to be pleaſed graciouſly to reveal unto us, poor ſinful men, thy Holy and Eternal Word; and to lead

lead us into the knowledge of thy Will, and to bring again into the right way all such as go astray from thy word, to the end we may live according to thy Divine Will.

We beseech thee also for all Princes and Supream Powers; and particularly, for all the *Honourable Magistrates of the Confederate Cantons of Switzerland* in general: But most especially for *His Grace*, our godly and wise *Burgermaster*; For the *Senate assembled* in Council *in Both Houses*: As also for all the Commons of this City and Canton of *Zurich*. That it may please thee to guide and rule them according to thy will; to the end we may all together lead a Religious, Peaceable and Christian Life; and that after this Life we may inherit Everlasting Rest.

That it may please thee to grant grace and steadfastness to all such as are in Miseries and Calamities; that they may constantly persevere in the confes-

confeſſing of thee unto the end.

That likewiſe it may pleaſe thee to take into thy Fatherly Conſideration all the Neceſſities and Dangers of thy Beloved Church, whereſoever perſecuted and diſtreſſed. [*Here the Miniſter nameth all ſuch* National Churches *as he knoweth to be expoſed to the Rage and Tyranny of thoſe that ſeek to undermine and to ruine the* True Church of Chriſt: *And he taketh his liberty to enlarge his Prayers accordingly, as he findeth convenient, and as Neceſſity requireth.*] As alſo to relieve all poor Priſoners; all ſick and afflicted perſons; eſpecially thoſe ſick (*Reciting the number of the ſick recommended to the Prayers of the Church*) and diſtracted perſons (*whom he here alſo mentioneth*) which deſire our Chriſtian interceſſion for themſelves.

That it may alſo pleaſe thee to promote the peace of the *Evangelical Churches* ſo long wiſhed for.

That

That it may pleaſe thee to turn off grievous Wars from *Chriſtendom*; to ſend comfort, help and deliverance to ſuch as are in any other tribulation; to protect us in the quiet eſtate and proſperity of our beloved Native Country.

That it may pleaſe thee to preſerve, bleſs and increaſe the Fruits of the Earth; and finally of thy tender mercy to adminiſter graciouſly unto us all other neceſſaries, as well for the Soul, as for the Body; through Jeſus Chriſt our Lord.

¶ *Then the Miniſter turneth his face to the people, and ſaith;*

To the end that we may obtain ſuch favours from God, let every one of you pray farther with Faith and Devotion.

Our

OUR Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. *Amen.*

Orders and *Remarks.*

¶ *Then* I. *The Miniſter layeth the* Book *upon the Pulpit, falleth down to the ground on his Knees, and* prayeth in ſilence *for himſelf to implore the Lord's aſſiſtance for that holy Action: And during* this ſilence, *every one throughout the whole Congregation pray by, and in himſelf, ſo as by the Spirit of Grace he findeth himſelf diſpoſed thereto.*

II. Soon

II. *Soon after, the Minister riseth up again, and taketh the* Holy Bible *into his hands, nameth a Chapter, and out of it he readeth such a Verse, or Verses, as either out of the Old, or the New Testament he hath made his choice to preach upon; and having read the Text distinctly, and with an audible Voice, he shutteth the* Book, *layeth it aside, and delivereth his* Sermon *by heart; and so they are enjoined to do in all the Churches of that* Canton, *according to their* Ecclesiastical Canons.

III. *They have several* Bells *in all their Churches; and though they be very far from attributing the least Vertue or Quality to them (as their superstitious Neighbours in the Popish Cantons are wont to do) yet they make great use of them, in giving therewith notice to people, that they may know by a minute when to go to Church; and they are used to chime with all the Bells in the Steeple.*

They

They give them their ſeveral names; as Morning-Bell, Prayer-Bell, *&c.*

IV. *They begin and end every* Service *on* Sundays, Tueſdays, *and* Holy-Feaſts, *with ſome Hymn, or ſome Verſes of a Pſalm.*

II.

A Form of Morning-Prayer, Appointed to be read on *Sundays*, after the Sermon.

¶ I. *If there be any Wedding to be publiſhed, then the Miniſter ſaith:*

THeſe following (*) [*Honeſt*] Perſons (*He nameth the perſons*) have given mutual promiſe of Marriage to each other: If therefore there be any perſon that knows any ſuch thing as may be a hinderance, or lawful impediment to the ſaid Marriage, let him give notice of it in due time and place thereunto appointed.

Or.

Orders and Remarks.

(*) *This Word* [Honeſt] *is included within a* Parentheſis; *becauſe if thoſe perſons be known to have behaved themſelves unchaſtly before they were married* (*to the ſcandal of the Pariſh*) *then this word* [Honeſt] *is to be left out.*

¶ II. *If any* Dead, *that died that Week, be to be publiſhed, then the Miniſter ſaith:*

THoſe that deceaſed this week, in our Chriſtian Congregation, are *N. N.* Let us therefore praiſe the Lord, for having delivered theſe our fellow Members out of this preſent Thraldom, and tranſlated them into everlaſting joy and bleſſedneſs: and let us alſo continually watch, and be mindful of our own Mortality; beſeeching our Lord God to grant us ſtedfaſtneſs in the Faith.

¶ III. *Now follows the* General Confeſſion of Sins; *where the Miniſter looking towards the People, ſays:*

Confeſs your Iniquities, ſaying after me.

I Poor ſinful wretch, confeſs before thee, my Lord, my God, and my Creator; that, alas, I have grievouſly ſinned in thought, word, and deed; as thou, O eternal God, well knoweſt: But I beſeech thee, from the bottom of my heart, to grant both to me, and to all other poor ſinners, a right acknowledgment of all our ſins, a true and humble repentance, gracious forgiveneſs, and a conſtant amendment of our Life.

IV.

IV. *Now follows the Prayer.*

Say further, with Devotion:

O Merciful God, and Father of our dear Lord and Saviour Jeſus Chriſt; we thank thee all, with our mouths and hearts; we honour thee, we glorifie thee for the mercies of this paſt week; that thoſe ſix days we have been able to labour, and to do all our works; and that now we have been made partakers of thy true Chriſtian, and undoubted Divine Worſhip: We humbly beeſeech thee, O Lord, to enable us to ſanctifie this thine only Day of Reſt, with all our hearts, after a due Chriſtian manner; ſeeing thou haſt ſo peculiarly reſerved, freed and hallowed it for thy Service; that we may devoutly aſſiſt in thy Worſhip both on Morning and Evening, in the beginning and end; and that

to morrow we may in thy Name begin again the works of our ſeveral Callings with cheerfulneſs; and that for the future we may continue to enjoy thy rich and gracious bleſſings.

We beſeech thee likewiſe, O thou Father of Lights! that thou wou'dſt be pleaſed further to teach, to ſtrengthen, to comfort, and to defend our Paſtors and Rulers; and thus to illuminate our Minds by thy Word and Spirit, that we may more and more be enabled to acknowledge and to worſhip thee, the only true God, and him whom thou haſt ſent, Jeſus Chriſt.

Moreover we beſeech thee, O thou Lord of Hoſts, for all Supreme Powers; for all *Kings, Potentates, and Eſtates of all Chriſtendom*; for the *Right Honourable the Magiſtrates of the Confederate Cantons of Switzerland* in general; but moſt eſpecially for our *Gracious Sovereign Lords* and Fathers,

(*the*

(*the Head Rulers of this City and Canton of* Zurick;) beſtow thy mercy upon them, that they may truly fear thee, and faithfully ſeek and promote thy Kingdom, and keep good Judgment and Juſtice; and that alſo we all may be, for thy ſake, faithful, loyal, and obedient unto them in all things.

O Lord, O holy God, ſanctifie us in thy Truth; that we and all thy whole Reformed, Evangelical, and True Catholick Church, may be One in thee. Preſerve us from falſe Doctrine, from Schiſms and Diviſions; and cauſe thy Divine Light to riſe upon thoſe that go aſtray from thy Word.

Preſerve our Native Country from all evil; from pernicious Diffidence; (*N. the Prieſts and Jeſuits animated by* Rome *and* France, *endeavour to ſow Diviſions and Diffidence among the Proteſtant and Popiſh* Cantons) from Diviſions and Diſloyalty;

from War; from Conflagrations and Inundations; from deſtructive Earthquakes; from Dearth and Famine, and from all grievous Diſeaſes.

Comfort, O Lord, all poor, ſick, and afflicted people; All priſoners, and all ſuch as are in any wiſe diſtreſſed and deſolate. Come to the deliverance of all our Brethren in the faith, however, and whereever they be tormented, perſecuted, exiled; and in all the ſeveral oppreſſions and tribulations, maintain both in them and us a firm faith, a lively hope, and an unmoveable patience, to perſevere faithful unto thee until death.

Effect conſtantly within us, good, pure, and pious thoughts; Enflame us with a true fervent charity; Create in us ſuch motions, as may make us pious, peaceable, upright, charitable, and kindly affected towards all men; And that we may never forget charitably to commiſerate, and to do good to the poor, as well ſtrangers as

do-

domeſticks, to the end we may every moment be found ready againſt the coming of the Judge of all fleſh in true Godlineſs, in perpetual ſoberneſs, and in conſtant watching and prayer; And that finally we may enter into thy heavenly and everlaſting Sabbath:

And all this we beg of thee through our Dear Lord and Redeemer Jeſus Chriſt: Who taught us to pray thus,

Our Father which art in the Heavens.

Sanctified be thy Name.

Thy Kingdom come unto us;

Thy will be done on Earth, as in Heaven.

Give us to Day our Daily-bread.

And forgive us our Debts, as we forgive our Debtors.

And bring us not into Temptation; but ſave us from the Evil.

For thine is the Kingdom, and the Might, and the Glory, for ever and ever. Amen.

¶ *Then the Minister setteth his Face towards the People, and saith,*

FOR Gods sake remember always the Poor in your Alms.

Pray constantly one for another. Pray to God for me, [N. *this the* Antistes *only is used to say*] which I also will do for you.

And after the Administration of Holy Baptism, as also after the Christian Hymn be finished to the praise of God, depart in Peace: And the Grace of God be with you.

Orders and Remarks.

¶ I. *The Minister having thus ended speaking, if there be any Children to be Baptized, he goeth down from the Pulpit to the* Font, *and Christeneth them.*

II. *After Baptism, the* Chief Chanter *cometh forth out of his Place, and standeth*

standeth with a Company of Scholars *over-against the* Quire, *and beginneth to Sing some part of a Psalm, turned into* High-German *Rhymes by* Ambrosius Lobwasser. *The Scholars sing after him, and then the whole Congregation, both Men, Women, and Children, do the like. But observe that,*

1. *They begin in all their Churches from the first Psalm of* David, *and so (in order) they continue throughout the whole year, to the end of the Book of* Psalms.
2. *They sing very orderly, and with a perfect Harmony, so that all the four Voices are heard distinctly throughout the whole Church: And tho they have no* Instruments, *yet one would think he heard a sweet and melodious Concert (especially in and about the* Quire) *of all sorts of Musical Instruments.*

3. *Tho they have neither Organs in their Churches, as the Proteſtants in* Holland *and* Eng'and; *nor Trumpets, as thoſe of the Canton of* Berne; *yet they never blamed other Churches for having ſuch* Inſtruments: *Nay, they wiſh that their* Organs (*which they had at* Zurick *before the Reformation*) *had never been put out of their Churches during the Heat of the Reformation, and given, or ſold to thoſe of the* Popiſh Canton *of* Lucerne: *And if it could be done without Offence to the weaker ſort of People, they would* (*as I often heard them ſay*) *fain bring them in again.*

4. *So far are they from having any averſion for* Muſical Inſtruments, *that they have them in their Private Houſes and Meetings: So that there is ſcarce a Gentleman or Clergy-man at* Zurick, *but he hath either an* Organ, *a* Virginal, *a* Baſe-Viol, *or* Violin, *&c.*

5. *And*

5. *And now there is a special* Meeting of excellent Muſicians, *compoſed of the choiceſt Gentry and Clergy, where they uſe all ſorts of* Inſtruments *to the praiſe of God.*

6. *Young Ladies and Gentlewomen, as they are forbidden to dance,* by an Act of the Senate; *ſo inſtead of that, they beſtow their Money* (*which elſewhere is given to* Dancing-Maſters) *upon ſome able Miniſters that teach them to ſing, and to play upon the Virginals,* &c.

III.

A Form of Evening-Prayer Appointed to be Read on Sundays *before the Sermon.*

Grace, Peace, and Mercy from Almighty God, be at all times with us Miſerable Sinners.

¶ *Then the Miniſter ſetteth his eyes upon the people, and ſaith;*

Devout Brethren in God: Let us ſeriouſly call upon God, and make our ſupplication unto him:

O Merciful God, Heavenly Father: We humbly beſeech thee that thou would'ſt be pleaſed to enable us to underſtand thy holy and eternal word, according to thy will: And to endue us with thy heavenly Grace;

Grace; that we may obey thee in our life and converſation, through our Lord JESUS CHRIST.

¶ *Then the Miniſter looketh again upon the People, and ſaith;*

In this your ſupplication to God, remember alſo the eſtate of the Catholick Church, *&c.*

¶ *Here he intimateth to Pray for the Proſperity of Chriſt's Church, and for all other Neceſſities: Then he Kneeleth down, and Prayeth in* Silence, *&c.*

Orders, and Remarks.

Here I have ſomething to ſay concerning all their Set Forms of Common Prayers.

I. *All the Miniſters of that* Canton *are ſtrictly charged to Read in their Churches none other* Prayers, *but ſuch as are contained in this* Book; *unleſs*

unleſs the Senate *Order and Charge the Prime of the Clergy* (*upon ſome extraordinary occaſions*) *to Compoſe and Print ſome other Forms, beſides the ordinary ones*; *and yet the* Ordinary Forms *are never to be omitted.*

II. *If any Miniſter ſhould reject, deſpiſe, or refuſe to Read theſe* Set-Forms of Prayers, *He would be Suſpended as a* Schiſmatick; *and if after Suſpenſion, he ſhould perſiſt in his Diſobedience and Obſtinacy, he would be removed* (*after ſeveral warnings and threatnings*) *both* ab Officio & Beneficio, *as a dangerous and turbulent man.*

III. *Though they recommend highly either* Extempore Prayers, *or other* Set Forms (*compoſed by Orthodox Divines*) *for private uſe in their Families*; *yet in their* Publick Aſſemblies, *no Miniſter is allowed*

lowed to make any Extempore Prayers *from the Pulpit.*

IV. *The very* Lord's Prayer, *as often as they repeat it, muſt be read out of the* Book; *which they have in ſuch a high eſteem, That it is always their* Alpha *and* Omega, *to Begin, and Conlude all their* Publick and Private Service *therewith: So that their Children muſt rehearſe it at their* Tables *before and after Dinner, Supper,* &c. *They do indeed think it a* Sacriledge *to Omit that moſt Holy and Perfect* Form of Prayer, *which our Bleſſed Saviour himſelf hath (in his great Wiſdom) taught us, and put into our mouth: And I could never perſwade any of them to believe, that I had ſeen and diſcourſed with ſeveral People (that pretended to be the Pureſt Proteſtants) who never, or ſeldom uſed the Lord's Prayer.*

IV.

A Form of Evening-Prayers Appointed to be Read on Sundays *after the Sermon.*

To the end that your Prayer may be the more acceptable to the Lord our God, Confess your Iniquities, thus Begging God's Mercy.

O Almighty God, Heavenly Father; We have grievously sinned against thee, and we are no more worthy to be called thy children: But be thou gracious unto us, O Lord, through Jesus Christ thy beloved Son our Lord: Who hath taught us to Pray thus:

Our

OUR Father, which art in the heavens; Sanctified be thy Name. Thy kingdom come unto us; Thy will be done on earth, as in heaven. Give us to day our daily bread. And forgive us our Debts, As we forgive our Debtors. And bring us not into temptation; but save us from the evil. For thine is the kingdom, and the Might, and the Glory, For ever and ever. *Amen.*

Let us farther call upon God, saying thus:

O Lord God Almighty, let not thy holy glory suffer any dishonour for our sins sake: For we have committed manifold sins against thee, in not obeying thine eternal word, but daily provoking thee with our stubbornness, and unthankfulness, and murmurings against thee: Therefore thou dost justly punish

niſh us. But be thou, O Lord, mindful of thy holy and tender mercies, and have compaſſion upon us: Vouchſafe us a true acknowledgment and repentance of our ſins, and amendment of our lives; ſtrengthen to thy people their Miniſters, that they may preach thy word in truth, and with ſtedfaſtneſs: And bleſs their Magiſtrates, that they may bear their Secular Sword with righteouſneſs and equity.

Preſerve us from all falſhood and diſloyalty; Bring to nought all cuning devices and pernicious machinations hatch'd againſt thy Word and Church. Do not, O Lord God, withdraw thy ſpirit and thy word from us; but grant us true faith, patience and conſtancy: Come to reſcue thy Church; but eſpecially deliver thoſe Churches [*Here he nameth all the Proteſtant Churches that lye under any kind of Perſecution*] that ſuffer for thy Names ſake;

diſcharge

discharge them of all griefs, scorns, and tyranny. Comfort also all such as are weak and faint-hearted; and send us thy Peace, through our Lord Jesus Christ. *Amen.*

Pray constantly, &c. *Depart in Peace.* ib.

¶ *Here observe as to their manner of* Preaching: *That*

I. *Every Minister is strictly charged to Preach upon one of the Four* Evangelists *on* Sunday-*Mornings throughout the whole Year; expounding one of them (which he pleaseth) from the beginning of the First Chapter to the end (if he should outlive it) of that whole* Gospel; *unless there be some extraordinary occasion, and an Order be sent by the* Antistes *in the name of the* Senate, *to the Clergy of that* Canton.

II. *Aged*

II. *Aged Miniſters, by leave of the* Antiſtes (*by reaſon of their weak memory*) *may read their* Sermons, *without getting or delivering them by heart.*

III. *Every ordinary* Sermon *ought to be limited within the ſpace of three quarters of an Hour, or at moſt not to exceed one hour.*

IV. *They are commanded never to make mention of, or to* Cite (*in their Sermons*) *any of the* Heathen Philoſophers, *unleſs when occaſion ſerveth to ſhame and confound ſtubborn and impenitent Chriſtians.*

V. *They ought to be ſparing in alledging the* Fathers of the Ancient Church, *quoting them only in their own Originals, out of the pureſt and uncorrupted Copies,* &c.

VI. *They*

VI. *They are enjoined to make it their chief business in all their* Sermons *to expound every word of the Text in its proper and genuine signification, out of the* Greek, *or* Hebrew *Original, according to the true scope and meaning of the* Holy Ghost; *and to draw thence such Dogmatical Inferences as are most suitable to the capacity of the* Auditors, *and which have most tendency to the edification of Souls, and to the glorifying of their Creator and Redeemer.*

VII. *Those Ministers that Preach up mere* Morality, (*without joining the Energy of Faith thereto*) *by way of Ostentation, to display their Eloquence, and to tickle men's ears; and those that* (*without having due respect to the true meaning and sense flowing naturally out of the Original*) *run only into Common-places, are sharply censured and reproved for it by the* Chapter, *or the very* Synod.

VIII. *As-*

VIII. *According to the ſtrictneſs of their* Canons, *none can be admitted to* Holy Orders, *unleſs they underſtand ſufficiently the* Original Hebrew, *as well as the* Greek, *to interpret every Text of Scripture.*

IX. *The Candidates of Divinity (which are called at* Geneva, Apoſtles; *and among the* French *Proteſtants*, Propoſants) *are not allowed to* Adminiſter the Sacraments, *nor to Preach ordinary Sermons, except ſuch as they call* Catechetick Sermons: *But the ſet-time of their* Candidacy *being expired, they are received and admitted to Exerciſe the* Holy Miniſtry, *though they be without any Title or Benefice.*

V.

A Form of Morning-Prayer Appointed to be Read every Day throughout the Week (except Sundays *and* Tueſdays) *after the Sermon, at Six a Clock.*

Confeſs your Iniquities, and ſay,

I Poor ſinful Wretch make my humble Confeſſion before thee, my Lord God, and my Maker; acknowledging, that alas! I have grievouſly ſinned, in thought, word and deed, as thou, O Eternal God, well knoweſt; for the which I am heartily ſorry, and beg thy gracious pardon.

¶ *Then the Miniſter looketh upon the Congregation, and ſaith,*

Thus ſay in your Hearts.

O Almighty, Everlasting, and Merciful God, forgive us our sins, and lead us to Everlasting Life, through Jesus Christ our Lord, who hath taught us to pray thus;

OUR Father, which art in the Heavens; Sanctified be thy Name. Thy kingdom come unto us; Thy will be done on Earth, as in Heaven. Give us to Day our Daily-bread. And forgive us our Debts, As we forgive our Debtors. And bring us not into Temptation; But save us from the Evil: For thine is the Kingdom, And the Might, And the Glory, For ever and ever. *Amen.*

¶ *Then he readeth the same Prayer, which is appointed for* Sunday *Evenings before the Sermon.*

¶ *Those Morning-Sermons are not to exceed half an hour.*

VI.

VI.

A particular Form of Prayer Appointed to be Read on Tuesday *Mornings after the Sermon.*

O Almighty, Eternal, and Merciful Lord God, Heavenly Father, thou haſt ſpoken thus in thy holy and faithful Word, ſaying, *If ye will not hearken unto my voice, nor obey it, then will I ſet my face againſt you, and will puniſh you with dearth, famine, tempeſt, war, and all manner of diſeaſes; and if you yet remain impenitent and ſtiffnecked, then will I add unto my judgments ſeven times more.*

And now, O Lord, we have not obeyed thy voice, but we have tranſgreſſed thy Commandments, and have alſo ſhewed but little amendment under the Rod of thy Judgments; and therefore thou mighteſt

 juſtly

juſtly multiply the ſame; and we being guilty, ought juſtly to ſuffer any puniſhments; but whereas, O Lord, thou haſt likewiſe ſaid, *If dearth, famine, tempeſt, war, or grievous diſeaſes come upon you, and if you turn your ſelves unto me, calling upon me, then will I hear you, and be again gracious unto you.* Now therefore we appear before thee, O Lord, in the humility and lowlineſs of our Hearts, confeſſing in thy ſight all our ſins, which we have in ſundry ways committed againſt thee, and for which we might juſtly be puniſhed. But we call upon thee, as thou haſt commanded us to do, heartily beſeeching thee, that thou wouldſt be graciouſly pleaſed to reſtrain thy Righteous Indignation, which thou haſt conceived againſt us, and to have mercy upon us; for, in this our Supplication we do not look upon our own Righteouſneſs, we being miſerable Sinners; but only upon thy tranſcendent goodneſs, and upon thy

thy faithful Promise; but most especially upon thy beloved Son, our Lord, and only Mediator and Redemer, Jesus Christ.

Through him we beseech thee, O Lord! to turn us entirely unto thee, and to turn thy self again unto us in thy Fatherly Compassion, and to preserve us from Dearth, Famine, and all kind of Tempest, destructive Earthquakes, War, Diseases, and Malicious Contrivances *of our Enemies*, to the end that we may offer up unto thee Praises and Thanksgivings, and Worship thee henceforth, as our faithful God and Father; and that finally we may obtain everlasting Salvation in Jesus Christ our Lord. *Amen.*

Pray constantly, &c.

Depart in peace, &c.

VII.

A Form of Prayer appointed to be read for the later Morning-Service at Nine a Clock before the Sermon.

Grace, Peace, and Mercy, *&c.*

Devout Brethren in God! *let us call upon God, and say,*

O Merciful God, Heavenly Father! whereas thy Word is a Candle unto our Feet, and a Light to light us in our way: We humbly beſeech thee, that thou would'ſt be pleaſed to open, and to enlighten our Minds through Chriſt, who is the *True Light* of the whole World, that we may underſtand thy Word in its Clearneſs and Purity, and to frame the whole Courſe

Courſe of our Life accordingly, to the end we may in no wiſe diſpleaſe thy Glorious Majeſty, through the ſame our Lord Jeſus Chriſt.

¶ *Then he turneth his Face to the People, and ſaith*,

In this your humble Supplication, remember the State of the whole Catholick Church, but eſpecially the Afflictions of our Brethren in *France*, *Piedmont*, &c.

¶ *Then the Miniſter kneeleth down, and prayeth in ſilence*, &c.

VIII.

A Form of Prayer appointed to be Read for the later Morning Service, at Nine of the Clock after the Sermon.

Lift up your Hearts unto God, and ſay with Devotion.

O Merciful God, Heavenly Father, we humbly implore thee for all the neceſſities of thy Holy Church; but eſpecially that thou wouldſt be pleaſed to ſpread thine Everlaſting Truth, and to cauſe the Brightneſs of thy Holy Goſpel to ſhine upon the face of the whole Earth.

That thou wouldſt be pleaſed to teach, to ſtrengthen, and to comfort the Miniſters of thy Word, that they may ſet forth thy Truth clearly, and labour

labour faithfully in thy Word, without any fear or hypocrisie, teaching, exhorting, rebuking, and ruling, with good Examples of Life.

That thou wouldst be pleased to bend and mollifie all obstinate hearts, that they may desist from their lessening, contemning, and persecuting of the Truth, submitting themselves unto the obedience of it.

That thou wouldst be pleased to strengthen those that actually live in the true Faith, that they may encrease and persevere therein unto the end.

We humbly beseech thee also for all Supream Lords of what Countreys soever, but most especially for our *Gracious Soveraign Lords* ordained of thee; that it may please thee to grant them true faith, wisdom and strength, that they may dutifully perform their several Offices, keep Judgment and Justice, maintain Truth, Innocency and Righteousness, and punish all Wickedness, and Vices, and all work-

ers of Iniquity, as it behoveth them to do.

That likewiſe it may pleaſe thee, to pardon us all our ſins, and not to reward us after our deſerts, leſt we be overcome by our Enemies the *Turks*, or other Infidels, to be diſtreſſed, led into Captivity, and covered with ſhame and confuſion, and at laſt rooted out with the Sword.

That it may pleaſe thee to turn off from us thoſe other grievous puniſhments of Dearth, Famine, Peſtilence, and all other Plagues and Sickneſſes; to ſend comfort, refreſhment, patience and deliverance to all ſuch as labour under the burthen of any grievous oppreſſion, deſolation, or calamity; to all Priſoners and ſick Perſons; but in a ſpecial manner to thoſe that ſuffer for thy Names ſake: As alſo to bleſs, preſerve and encreaſe the fruits of the Earth.

That it may alſo pleaſe thee to preſerve us from all Inſurrections, Conſpiracies,

ſpiracies, and Treacherous Machinations; to take into thy gracious conſideration all our neceſſities; to keep us in ſafety under the ſhadow of thy protection, and to comfort us in our Miſeries unto the end, as a Father deals with his Children; and finally, to ſave us according to thy holy Will, through our Lord Jeſus Chriſt, who taught us to pray thus;

Our Father which art in Heaven, &c.

Pray to God, &c.

And depart in Peace, &c.

IX.

A Form of Evening-Prayer Appointed to be Read on Wednesdays *and* Saturdays *at Five a Clock Afternoon, before the Sermon.*

Grace, Peace, and Mercy, *&c.*

Devout Brethren, Let us call upon God, and ſay,

O Merciful God, Heavenly Father, We beſeech thee from the bottom of our hearts, that thou would'ſt be pleaſed to make known to us thy holy and eternal word, accordingly to thy will; and alſo graciouſly to enable us to be obedient unto thee all our lives, through our Lord Jeſus Chriſt: who taught us to pray thus;

Our Father, which art in Heaven, *&c.* Or-

Then the Miniſter readeth either a Pſalm, *or* Half a Chapter *out of the* New Teſtament; *and after having made a ſhort* Expoſition *upon it, he draweth from thence the moſt neceſſary and* chief Doctrines, *and concludeth that* Action (*which is not to exceed half an hour, or three quarters at the moſt*) *with the following Prayer.*

X.

A Form of Evening-Prayer Appointed to be Read on *Wedneſdays* after the Sermon.

N. BE ye all admoniſhed to call upon God Almighty, and to beſeech him not to reward us after our deſerts; but to be gracious unto us, according to the multitude of his tender mercies: And in this your ſupplication be alſo mindful to Pray for the whole ſtate of Chriſt's Univerſal (*) Church and eſpecially for our ſuffering Brethren in England, Scotland, Ireland, France, Hungaria, &c. And Pray therefore with a hearty Devotion thus:

(*) Theſe words were added during the Reign of King James II.

O Al-

O Almighty, Everlaſting Lord God, Heavenly Father; Thou haſt been freely pleaſed graciouſly to reveal to us thy word and eternal truth, and haſt moreover vouchſafed us this long enjoyment of proſperity, of peace and reſt.

But we have not thankfully acknowledged the ſame, as we juſtly ought to have done, but have been ungrateful and diſobedient unto thee; having thereupon but little amended our lives: But rather, alas! we have charged our ſelves more and more with a heavy load of Sins and Vices. Therefore thou had'ſt juſt reaſon to puniſh us with dearth, famine, tempeſt, deſtroying earthquakes, wars, and all manner of grievous ſickneſſes; as at all times thou haſt done, and ſtill do'ſt, to all thoſe that remain diſobedient and unthankful unto thee.

But, O Lord, foraſmuch as thou haſt been from time to time, and ſtill art gracious unto penitent ſinners, and

and haſt given this aſſured promiſe, That if any poor ſinners return unto thee, begging thy gracious pardon with true faith and amendment of life, thou wilt hear and graciouſly ſpare and deliver them.

Therefore, O Lord, we do not deſpair becauſe of our ſins, but ſtedfaſtly fix our eyes upon the greatneſs of thy tender mercies, and upon thy faithful promiſes; heartily beſeeching thee, that thou would'ſt be pleaſed graciouſly to pardon us all our ſins and tranſgreſſions, and to increaſe in us more and more a true faith, and an unfained amendment of our lives: And to preſerve us from dearth, famine, tempeſt, pernicious earthquakes, from treaſons, from wars, from diſeaſes, and all other calamities.

That thou would'ſt be pleaſed, O holy and righteous Lord God, to vouchſafe true patience and conſtancy in every good work, both to us and to all our fellow-members, wherever thou

thou viſiteſt them, or us, with the like ſcourge of Afflictions; ſpeedily to remove thoſe plagues, to reſtore peace and proſperity; to ſtrengthen, refreſh, and relieve all ſick, afflicted and diſtreſſed perſons: But moſt eſpecially thoſe who [for thy words ſake] are perſecuted, exiled, ſhut up in priſons: And alſo all ſuch as are groaning under the load of any other affliction: And that thou would'ſt be pleaſed to have mercy upon our enemies and perſecutors, and graciouſly to turn them unto thee, and unto thy truth.

Grant, O Lord, thy Spirit and thy grace in a more plentiful meaſure to the Miniſters of thy word, that without fear and diſſimulation they may faithfully labour, and perform the task thou haſt committed unto them, by teaching, comforting, exhorting, rebuking, and ruling their ſeveral flocks with

with a true pattern of a godly life.

Give alſo unto all *Higher Powers* (but in a more peculiar manner unto our *Gracious Sovereign Magiſtrates*) piety, wiſdom, valour, and ſuch a godly mind, that they may fix their eyes only upon thee, to ſerve thee faithfully, and to govern thy people after a right Chriſtian manner; and that the people alſo may willingly pay them all dutiful obedience.

Take alſo away from among us, O Lord, all ſtrifes, diſſentions, envy, and hatred; and grant us true mutual love, uprightneſs, faith, and truth, in all the *Confederate Cantons of Switzerland*, and in all the Chriſtian world; to the end we may here in this World, worthily ſerve and pleaſe thee, according to thy will; and finally by a bleſſed departure we may paſs hence unto thee, and everlaſtingly live with thee in glory;

through

through thine entirely beloved Son, our Lord and Redeemer Jesus Christ: Who hath taught us to pray thus:

Our Father, which art in Heaven, &c.

Pray constant'y, *&c.* Depart, *&c.*

XI.

A Form of Prayer appointed to be read only within the Walls of the City of *Zurick*, for the ending of the Evening Service on *Saturdays*.

Be ye all exhorted earneſtly to call upon Almighty God, *and to beſeech him not to recompence us after our own deſerts, but that he wou'd be pleaſed to be merciful unto us, according to the great tenderneſs of his* Mercies, *through Jeſus Chriſt: And in this your humble ſupplication to* God, *remember the ſtate of the Univerſal Church; And eſpecially the grievous Perſecutions of our Brethren in the Valleys of* Piedmont,

Piedmont, *in* Tranſilvania, *&c. Say therefore with a hearty Devotion, thus:*

O Almighty, Eternal Lord God, Heavenly Father; we render thee our juſt Praiſes, and humble Thanks, for thy great Benefits vouchſafed unto us both in Soul and Body this paſt Week, and during the whole courſe of our Lives: But eſpecially for thy gracious preſervation of our beloved Native Countrey, in a happy and peaceable ſtate in theſe latter, and moſt perillous times; and that thou doſt continue to gather among us thy beloved Church, which thou wilt graciouſly crown and glorifie with Heavenly Joy, and Eternal Bleſſedneſs.

But whereas both thy Holy Law, and our own Conſciences do convince us, that we have not acknowledged thy great Benefits with due thankfulneſs anſwerable thereunto; but that, alas! we

we have continually tranſgreſſed thy Holy Commandments, not only this paſt week, but alſo all the precedent time of our whole life; ſo that we have juſtly deſerved the very ſame Rod wherewith thou haſt hitherto chaſtiſed ſo many other Nations.

Therefore we beſeech thee with a moſt humble and faithful heart, that thou wou'dſt be pleaſed mercifully to forgive us all our Tranſgreſſions, for the ſake of that moſt compleat and perfect Sacrifice of atonement offered up unto thee by our Lord Jeſus Chriſt; and ſo to endue us with the heavenly grace of thy holy Spirit, that we may ſpend the following week, and all the remainder of our lives in thy Service, and perſevere therein unto the end.

And whereas the day following will be celebrated again, thy Sabbath, the day of thy Holy Reſt, which thou thy ſelf haſt conſecrated and hallowed for thy Service, that in it we ſhould

ſhould thankfully remember thy great and wonderful works; and eſpecially, that we might be mindful of that eternal Sabbath of heavenly glory.

Prevent us therefore, O Lord, that we may not forſake the Chriſtian Aſſembly; but that we may heartily deſire to appear in thy Houſe, and with other Members of the Chriſtian Church, publickly perform together thy Holy and Divine Worſhip. Prepare thou our hearts, and make them fit Veſſels of thy Honour, and pure Temples of the Holy Ghoſt. Give us grace wholly to reſtrain our ſelves (during the day of thy Holy Reſt) from all worldly buſineſs, and carnal luſts, which might be a hinderance to us in our Religious Worſhip; to celebrate and hallow it only and entirely unto thee, with exerciſes of godlineſs; to the end we may finally with all comfort, and in full aſſurance hope for, and at laſt enjoy the plentiful Riches of thy gracious Bleſſings. En-

Enable, O Lord, the Miniſters of thy word, with thy heavenly grace, that they may diligently and dutifully perform their reſpective Offices, and plainly ſhew us the right way to Everlaſting Life: Pour out alſo thy Cœleſtial Bleſſing upon their planting and watering: Cultivate the hearts of their Auditors, and make them a fruitful ground, in which the Immortal Seed of thy ſaving Word may bring forth manifold fruits of unfeigned Faith, and of a Religious Life.

Preſerve, O Lord, both this, and all other *Evangelical Churches* from pernicious Sects and Schiſms; and do not (we pray thee) ſend into our Native Country, a hunger and famine of hearing thy Word; but continue to keep us in the Unity and Purity of the true, ſound Evangelical Doctrine: Suffer not the cruel Enemies of thy Truth, entirely to oppreſs the little Flock of thy true Believers, nor to bring them under that heavy and grievous

vous Yoke of Idolatry, and barbarous Tyranny over the ſouls of men; but eſtabliſh among us, and in all *Chriſtendom*, a glorious and perfect peace.

And finally bleſs our Chriſtian *Sovereign Magiſtrates* with a happy Government, that under their ſupport and protection we may lead a peaceable and honeſt life in all godlineſs, to the end that the whole courſe of our life may be nothing elſe but one holy Preparation-Day for our promiſed future reſt of everlaſting joy and felicity in Heaven: All this we beg through our dear Lord and Saviour, Jeſus Chriſt; who hath taught us to pray thus:

Our Father, &c.

XII.

II.

A Form of Prayer Appointed for the Evening Service on *Saturdays*, to be read throughout the whole Canton of *Zurick*, *without the Walls of* the City.

¶ *Firſt the Miniſter readeth the latter* Morning Prayers, appointed for Nine a Clock Service, *throughout the week*, *before the Sermon*; *then he readeth the* Lord's Prayer; *and after that a* Pſalm *or two*, *or ſome* Chapters *out of the* Old *or* New Teſtament; *and according to his own liberty*, *he may*, *or may not* (*as opportunity ſerveth*) *make ſome ſhort* Paraphraſes *upon it*;

it; and then he concludeth that Service with the following Exhortation and Prayer.

Be exhorted, dear Brethren, to call upon the Lord God Almighty, to beseech him, not to reward us according to our own merits, but to deal mercifully with us, according to the pitifulness of his great Mercies: And in this your Prayer, be mindful to entreat the Lord for the Prosperity of the true Reformed Catholick Church; but especially (*) remember the oppressions and desolations of our dear brethren in England, Scotland, France, Ireland, Piedmont, *&c. saying after me with a hearty Devotion.*

(*) Here is to be understood the Persecutions of *Louis* XIV. and *James* II.

O Omnipotent Lord God, heavenly Father, we offer up unto thee our humble praises and thanksgivings for all thy Benefits which from

the foundation of the world, yea, from all Eternity, thou haſt been pleaſed to beſtow upon us, in our Election, in our Creation, in our Redemption; for our health and wealth, and all other gracious Bleſſings we have received of thee for the ſuſtenance both of Soul and Body, from the days of our infancy, until this preſent hour.

But eſpecially we thank thee, for that this day, this paſt week, and all the time paſt of our lives, thou haſt been pleaſed with thy gracious providence, and Fatherly care, to bleſs, preſerve, and keep us. Vouchſafe us thy grace, O Lord, that we may keep all theſe thy great mercies and favours in continual remembrance all the days of our lives; never forgetting to render unto thee our perpetual praiſes, and hearty thankſgivings for the ſame.

We humbly beſeech thee, O Father, that thou wou'dſt be pleaſed, never

never to with-hold from us these gracious Benefits, but to continue, and to renew thy tender mercies to us every morning.

And in a special manner we recommend unto thy gracious care and watchful providence and protection, our Souls and Bodies; our health and wealth; our children, and childrens children; our houses and estates; our City and Country; our Churches and Schools, and all that we are, and that we have; that in all these we may be blessed and preserved from henceforth, and for evermore.

Moreover, bless, O Lord, our Corn-fields and Vineyards, with good and seasonable weather; preserve the seed in the ground, and the fruits on the trees from hail and frost; from thunder and lightning; from mildew and blasting; and from all other harm: Keep our heards and flocks from all hurt, both in the pastures,

and Stables. Prevent our Houſes and Barns from the rage of Fire and Water; from ſudden ſurpriſing inroads of our enemies; from theft and robbery, and from all other evil. Watch thou for us when we are aſleep; and while our bodies are taking their natural reſt, let our Souls, Minds, and Hearts watch unto thee, and encreaſe in the love of thee.

O merciful Father, we humbly beſeech thee graciouſly to forgive us all our ſins; thoſe we have either contracted from *Adam*, or inherited from our Parents; and all thoſe other actual and perſonal tranſgreſſions we our ſelves are guilty of, and have committed knowingly, or ignorantly, in vain thoughts and imaginations, through luſt and concupiſcence, or by our irregular Actions and Behaviour; and all our ſins of omiſſion, as well as commiſſion. Let the moſt precious and ineſtimable blood of thy beloved and only begotten Son, our Lord

Lord Jesus Christ cleanse us from all sin.

Vouchsafe us, O Lord, thy holy Spirit, that by his gracious aid, and powerful assistance, we may be enabled to abstain and depart from all sins; to keep a true Faith; and to lead a holy life; to suffer our afflictions with patience; and at last to die a blessed Death.

O God of all mercies, preserve and encrease in us true Faith, which is our sure affiance in thee: and when on the ensuing Holy Day, and at any other time, we meet together in thy House; open thou then our ears and hearts, that we may hear the preaching of thy Word with devotion, and receive and obey it with faith: And grant that thereby, both our lives may be truly reformed, and our salvation advanced.

Comfort us powerfully by the true Comforter, the holy Ghost, in all adversities; stand by us, and compass us

round about with thy glorious presence, in the midst of persecutions; and make us steadfast and invincible therein: And in our last agony, help us to fight valiantly, and happily to vanquish *our spiritual foes*; and receive, O Heavenly Father, our Souls to thy merciful hands.

Finally, forasmuch as thou hast commanded us to pray for all mankind; we beseech thee therefore, for all states and degrees of men, which thou hast ordained: For all *Christian Sovereign Powers*; But most especially for our *Gracious Sovereign Lords*, which thou hast set over us: For all their *Subordinate Governors, Presidents* and *Judges*. Rule thou thy self every one of them, to the end they may preside over us with Justice and Equity, and that we may dutifully obey them in every thing that is good and lawful.

We beseech thee for the whole Estate of the *Catholick Church*; for all faithful

faithful labourers in thy Word and Doctrine. Preſerve amongſt us (as neceſſity requireth) a ſuitable Church-Diſcipline. Cauſe thy Word which they preach, to make deep and powerful impreſſions upon the hearers, and let not their labour in the Lord for us be in vain.

We beſeech thee for the ſtate of Chriſtian *Oeconomy*; that thou wou'dſt bleſs all godly Families; and grant that their Children may be educated in modeſty and good Diſcipline; and that every Youth may be brought up in dutiful obedience, and in ſubjection to their reſpective Superiors: And for us all, both Parents, and Children, and Servants, bleſs thou the ſeveral works of our hands.

We commend unto thy fatherly care and truſt, all poor and needy, all ſick and dying perſons; all ſuch as are afflicted, tempted, diſtracted, or in any trouble of mind; all Widows and Orphans; all ſuch as go aſtray in any

neous way; all ſuch as are entangled in any inextricable Labyrinth: We beſeech thee for all our brethren in the Faith, whereſoever oppreſſed, and perſecuted: For all thy ſecret Diſciples, that know thee and ſeek thee; for all thoſe that any way want, and ſtand in need of thy help, grace and comfort; vouchſafe to every one of them ſuitable ſupplies, and deliver them from all their ſeveral griefs and miſeries: And finally, O Lord, be merciful and gracious unto us all, through our dear Lord and Saviour Jeſus Chriſt: who hath taught us to pray thus:

Our Father, which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt; the love of God, and the fellowſhip of the Holy Ghoſt be with us all. Amen.

Bleſ-

BLESSING.

The Lord bleſs you, and keep you; the Lord cauſe his face to ſhine upon you, and be gracious unto you: The Lord lift up his countenance upon you, and grant you both his Temporal and Eternal Peace. Amen.

XIII.

A Form of Prayers appointed to be read before the Catechizing of the Children in the true Principles of Chriſtian Religion, on *Saturdays* and *Sundays* at Noon.

¶ *The Miniſter readeth the Prayer appointed for the later* Morning-Service at Nine a Clock before the Sermon, *and the* Lord's Prayer; *then he readeth the* Ten Commandments. *Beginning thus:*

THeſe are the Ten Commandments of our Lord God, which he gave us by the Hand of his Servant Moſes, *which proceeded out of the Mouth of God in the following manner;*

The

The First Commandment.

I am the Lord thy God, who brought thee forth out of the Land of *Egypt*, from the House of Bondage. Thou shalt have none other (or strange) Gods before me.

The Second Commandment.

Thou shalt make unto thee no Graven-Image; nor any manner of Likeness, either of that which is in the Heavens above, or of that which is in the Earth beneath, or of that which is in the Waters under the Earth. Thou shalt not honour them, nor serve them, nor worship them. For I the Lord thy God am a very Jealous God, visiting the Iniquities of the Fathers upon the Children unto the Third and Fourth Generation of them that hate me; And I shew Mercy to many thousands of them that love me, and keep my Commandments.

The

The Third Commandment.

Thou ſhalt not take the Name of the Lord thy God in vain (raſhly or lightly); for the Lord will not hold him innocent that taketh his Name in vain.

The Fourth Commandment.

Remember the Sabbath-day, that thou ſanctify it; ſix Days ſhalt thou labour and do all thy Works; but on the ſeventh day is the Sabbath of the Lord thy God; in it thou ſhalt do no Work, nor thy Son, nor thy Daughter, nor thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattel, nor thy Stranger that is within the Gates of thy City. For in ſix days the Lord made Heaven and Earth, the Sea, and all that therein is, and reſted on the ſeventh day. Therefore the Lord bleeth the Sabbath-day, and halloweth it.

The

The Fifth Commandment.

Thou ſhalt greatly and highly honour thy Father, and thy Mother, to the end thou mayſt live long in the Land which the Lord thy God ſhall give unto thee.

The Sixth Commandment.

Thou ſhalt commit no Murther.

The Seventh Commandment.

Thou ſhalt not commit Adultery.

The Eighth Commandment.

Thou ſhalt not Steal.

The Ninth Commandment.

Thou ſhalt not bear any falſe Witneſs againſt thy Neighbour.

The Tenth Commandment.

Thou ſhalt not covet thy Neighbours Houſe; thou ſhalt not covet thy Neighbours Wife, nor his Man-ſervant, nor

nor his Maid-ſervant, nor his Ox, nor his Aſs, nor any thing that is thy Neighbours.

Herein conſiſteth the ſum of all the Commandments, to wit:

Thou ſhalt love the Lord thy God above all things, with all thy Heart, and with all thy Soul, and with all thy Might: And thy Neigbour as thy ſelf. All whatever you would that Men ſhould do unto you, the ſame do you alſo unto them.

¶ *Then he readeth the Articles of Faith, ſaying,*

This is our true, ancient, and undoubted Chriſtian Belief.

I. *I believe in one God, the Father Almighty, Creator of Heaven and Earth.*

II. *And in Jeſus Chriſt, his only begotten Son our Lord.*

III. *Who*

III. *Who was conceived by the Holy Ghoſt, born of the Virgin* Mary.

IV. *Who ſuffered under* Pontius Pilate; *was Crucified, Dead and Buried; he went down to Hell.*

V. *On the third Day he roſe up again from the Dead.*

VI. *He aſcended into the Heavens, where he ſitteth on the Right Hand of God the Father Almighty.*

VII. *From whence he is to come to judge the Living and the Dead.*

VIII. *I believe in the Holy Ghoſt.*

IX. *One Holy, Univerſal, Chriſtian Church; which is one Fellowſhip of the Saints.*

X. *The Remiſſion of Sins.*

XI. *The Reſurrection of the Body.*

XII. *And the Life Everlaſting.* Amen.

¶ *Then he readeth the following Collect.*

The

THe Lord endue us again with his heavenly Grace, that we all, together with the tender Youth, may ſtill encreaſe in his Holy Word, and in the ſaving Knowledg of him; and that by his Spirit we may be ſtrengthened in the true Faith, and to every good Work, and kept therein unto the end. *Amen.*

Orders and Remarks.

¶ 1. *Then the Miniſter goeth down from the Pulpit* [*In ſome Churches they remain in it, and in others they walk throughout the Church from Pew to Pew, according as the Miniſters of the* Country Churches *take their liberty to uſe their Pariſhoners at firſt*] *and ſtanding over-againſt the* Font, *which is placed near the* Quire, *he examineth the Children out of the* Tigurine Catechiſm: *and every Child according to his Age and Capacity reciteth ſuch Leſſons as he hath learned by heart that*

that Week, either at home, or in the School, according as the Minister of the Parish, *or the* Deacon *hath prescribed them their several Lessons a Week before.*

2. *If the Children Answer well to the* Questions *propounded by the Minister, then he publickly commendeth them for their Diligence and Industry; but if not, then he publickly rebuketh and reproveth them; commending also, or rebuking their very* Parents, *either for their Care or Neglect of their Children, admonishing and beseeching them in the Presence of God, for Christ's sake, and for their own Salvations sake, to take a special care for these tender Plants, to breed and educate them in the fear of God, and in the knowledge of our true saving Religion,* &c.

3. *The* Parents *are obliged to send their Children to be* publickly Catechised, *until they come to that Capacity, as to be admitted to the participating*

pating of the Holy Lord's Supper: *and in some places they must be Catechized until they be married.*

4. *After the examination of the children, the Minister getteth up into the* Pulpit *again (in some Churches they continue standing at the* Font) *and maketh a* Paraphrase *or short explication upon the Questions then propounded out of the* Catechism. *He having his liberty to enlarge thereupon, as he thinketh fit and convenient for the edification of the* Auditors.

5. *In the* Country Parishes, *by virtue of their Canons (compiled by the chief Clergy, and Authorised by the* Senate) *the Parents are obliged to come and present themselves with their own Children in the Church; so that this method of* Catechising *being strictly kept every where, and the* Parents *being present there with their whole Families, the Churches are then as full of People as on* Sunday-*Mornings.*

6. *If*

6. *If any of the* Country *People absent themselves* (*without a lawful excuse, as Sickness,* &c.) *from* Catechism, *as well as* Morning-Service, *on Sundays and Tuesdays; the Ministers, according to their Rules* (*enjoined by the* Senate, *or* Synod) *ought to make a strict enquiry after, and sharply to Censure and Rebuke them for the same. And if any persons be accused and convicted of having played at any Game, or past their time in drinking, or any unlawful exercise* (*during the* Divine Service) *either in their own Houses, or elsewhere: Then the Ministers* (*as they are commanded*) *ought to call such Persons before the* Consistory, *composed of the chief Parishioners and Churchwardens, and to chide them for their looseness and profaneness. But if hereafter they persevere in profaning the* Lord's-Day, *then the Ministers are to give notice thereof to the* Governour, *or* Deputy, *or* Intendent *of that County,*

ty, in order to the committing them to Prison for some days, or Fining them in money, according as their Offences shall deserve. But in the City of Zurick, *and in great Towns, such Persons are brought before a* Secular Court, *called the* Court of Reformation, *where they are fined or punished according to their miscarriages.*

XIV.

A Form of Prayer Appointed to be Read after the Examination of the Children in their Catechiſm.

Let us make our humble Supplication together before the Lord, Praying thus:

O Merciful God, and Heavenly Father: Who according to thy eternal Wiſdom, prepareſt praiſes unto thy ſelf, out of the mouth of Babes and ſucklings, and teacheſt wiſdom unto thoſe that have no underſtanding; Thou that giveſt power of beholding thy glorious Face, unto thoſe holy Angels that take a care for us: Whereas thine only Begotten Son our Lord Jeſus Chriſt hath (in like man-

manner as thou haſt alſo done) commanded that we be brought unto him, becauſe the kingdom of Heaven belongeth unto us. We therefore give thee our moſt hearty thanks for our being brought unto thee with due care and fidelity, to the end thou mayeſt reveal unto us the myſteries of thy everlaſting Kingdom, whereupon dependeth all our preſent happineſs, and our eternal ſalvation; and whereby the kingdom of Satan, our malicious enemy, is hindred and overthrown; it being nothing but darkneſs, ignorance, ungodlineſs, and all manner of ſin and vice, the end whereof is temporal Shame, and eternal Damnation.

But we moſt heartily beſeech thee, O moſt faithful God and Father, that as we daily grow in years, and in the ſtature of our bodies; ſo we may alſo daily increaſe through the power of thy holy Spirit, in a right underſtanding, and in the knowledge of thy divine

vine word; in all Christian virtues, in wisdom, godliness, Holiness and righteousness: that thereby we may continue to love, to honour and worship thee with the greater fervency; and that (as to our inward man, we may go on from strength to strength, from faith to faith, from hope to hope, from joy to joy; to the end we may further enjoy the precious jewel of Peace in our native Country under the Gracious wings of thy Almighty protection: And that in due time we may be translated (as well in Soul as in Body) into thy heavenly and everlasting kingdom.

Grant us all this, O Lord, through our dear Lord and Saviour Jesus Christ: To whom with thee and the Holy Ghost, be Praise, Honour, and Thanksgiving, from henceforth unto all Eternity.

Our Father which art, *&c.*

Pray

Pray conſtantly, &c. *And after the Pſalm is ſung*, —— *Depart in Peace.*

The Grace, and the Bleſſing of God, be with you all. *Amen.*

XV. A

XV.

A Form of Adminiſtration of the Bleſſed Sacrament of Baptiſm.

¶ *The* Child [Children] *being brought to Holy Baptiſm, and the Godfathers and Godmothers ſtanding about the Font, the Miniſter beginneth thus;*

In the Name of God. *Amen.*

¶ *Then the Miniſter turning his face towards the* Godfathers *and* Godmothers, *he ſaith;*

If you deſire that *this Child* [*theſe Children*] be baptized in the Baptiſm of our Lord Jeſus Chriſt, then ſay, *Yea.*

¶ *Then the* Sureties *ſignify their* Yea, *with bowing the body, or the head.*

¶ *Then the Minister continueth thus;*

Consider therefore, that it is the will of God our Saviour, that all men should attain unto the knowledg of his will, through our only Mediator Jesus Christ, who gave himself up for the redemption of all mankind; and it is his pleasure also, that we mutually pray one for another, to the end we may come to the unity of Faith, and to the knowledg of the Son of God our Redeemer.

Wherefore let us pray unto God to grant Faith unto this Child [these Children], *That this outward Baptism, as it is administred outwardly, may also be done inwardly, by the intrinsick power of the Holy Ghost, with the enriching Water of Saving Grace: Therefore pray you all together thus:*

O Almighty, Everlasting God; Thou that didst condemn the world of unbelievers in the deluge, ac-

according to the ſeverity of thy judgment; and didſt preſerve faithful *Noah* by thy great Mercies, he being the Eighth Perſon of his family; and didſt drown hardned *Pharaoh* in the *Red Sea*, but thou leddeſt thy people *Iſrael* on dry foot through the midſt of it; in which this Baptiſm was typified: We beſeech thee by the bowels of thy bottomleſs Mercies, that thou wouldſt be pleaſed mercifully to look upon *this thy child*, [*theſe thy children*] and to give *him* [*them*] the light of faith into *his* [*their*] hearts, that *he* [*they*] may be incorporated into the body of thy Son, and buried with him into death; that *he* [*they*] may alſo riſe up with him in newneſs of life; and ſo chearfully bearing *his* [*their*] Croſs, *he* [*they*] may daily follow after him, and cleave unto him with true faith, and a firm hope, and with a fervent love: That for thy ſake *he* [*they*] may manfully lay down this life, it being indeed nothing elſe

but a kind of death; to the end *he* [*they*] may at the laſt day of the univerſal judgment of thy Son, appear before thee without any terror, through the ſame thy Son, our Lord Jeſus Chriſt, who liveth and reigneth with thee in the unity of the Holy Ghoſt, one God, world without end. *Amen.*

¶ *Then the Miniſter looking upon the Sureties, ſaith,*

Now hear the Goſpel written by S. Mark, *the Tenth Chapter*;

IT came to paſs in a certain time, that they brought babes unto the Lord Jeſus, that he might lay his hands upon them: But the Diſciples rebuked thoſe that brought them thither. But when Jeſus ſaw it, he was wroth, and ſaid unto them, Suffer the babes to come unto me, and forbid them not, for theirs is the kingdom of God.

God. Verily, I ſay unto you, Whoſoever doth not take the kingdom of God as a child, he ſhall not enter therein: And having taken them up into his arms, he laid his hands upon them, and bleſſed them, and let them go.

Praiſe be unto God! He forgive us all our ſins, through his Son. Amen.

¶ *Then the Miniſter facing the* Sureties *again, ſaith;*

FOraſmuch as you have heard here, That it is the Lord's pleaſure that little children be brought unto him, becauſe he is their Saviour alſo; therefore we will bring unto him *this child* [*theſe children*] as far as it lyeth in our power; that is, through Baptiſm we will receive *him* [*them*] into his Church, and give *him* [*them*] the Earneſt of the Covenant, and of the people of God.

God grant us his Grace thereunto.

¶ *Then the Miniſter readeth the* Creed, *ſaying thus;*

Theſe are the Articles of our holy Chriſtian Faith, whereupon this Child is [theſe Children are] *to be baptized, and wherein* he [they] *ought alſo to be inſtructed.*

I. I Believe in one God, the Father Almighty, Creator of Heaven and Earth.

II. And in Jeſus Chriſt, his only begotten Son, our Lord.

III. Who was conceived by the Holy Ghoſt, born of the Virgin *Mary*.

IV. Who ſuffered under *Pontius Pilate*; was crucified, dead, and buried; who deſcended into Hell.

V. On the third day he roſe up again from the dead.

VI. He aſcended into the Heavens; where he ſitteth at the right hand of God the Father Almighty.

VII

VII. From whence he is to come to judge the living and the dead.

VIII. I believe in the Holy Ghoſt.

IX. One Holy, Univerſal, Chriſtian Church; which is one Fellowſhip of the Saints.

X. The Remiſſion of Sins.

XI. The Reſurrection of the Body.

XII. And the Life Everlaſting. *Amen.*

¶ *Then the Miniſter turning himſelf towards the* Sureties, *ſaith again*;

Let us pray with devotion unto God, to the end we may obtain of the Lord ſuch a Faith for *this Child* [*theſe Children*].

Our Father which art, &c.

¶ *After this, the Miniſter ſaith to the Witneſſes, that bring the Child to be baptized.*

Foraſmuch as being entreated to bring *this Child* [*theſe Children*] unto holy Baptiſm, you were willing to be *his* [*their*] Godfathers and Godmothers, in order to help them to lead a Godly Life: I do therefore exhort you to conſider, That our God is a a True God, and that he will be worſhipped in Truth: And that as now you do jointly engage your ſelves for *this Child* [*theſe Children*], ſo you would endeavour to perform the ſame hereafter, according to your utmoſt power, as neceſſity may require, being inſtrumental to, and aſſiſting in the Education of *this Child* [*theſe Children*] to the Glory of God, to whom we now offer *him* [*them*] up. If therefore you intend really ſo to do, then ſay, *Yea.*

¶ *Then the* Sureties *bowing with reverence, anſwer,* Yea.

¶ *Then*

¶ *Then the Minister shutteth the Book, and saith further;*

If therefore you would have *this Child* [*these Children*] to be baptized in the Baptism of our Lord Jesus Christ, then say, *Yea*; and name the Child.

¶ 1. *Then the* Sureties *bow again, and answer,* Yea; *naming the Child.*

2. *Then the* Godmother *goeth near the Minister, and holdeth the Child over the* Font, *and the Minister poureth three handfuls of Water upon the Child's Forehead, saying;*

N. N. I baptize thee in the Name of God, the Father, the Son, and the Holy Ghost. *Amen.*

¶ *Then the Minister blesseth* the Child [the Children], *with these following words;*

God grant unto *thee* [*you*] that as *thou art* [*ye are*] now besprinkled with clean Water, *thou may'st* [*you may*] likewise appear before God in the last day, with a pure and undefiled Conscience, and so be eternally saved. *Amen.*

Orders and Remarks.

1. Baptism *is never to be administred in any* private House, *but always in the Church or Chappel of the Parish.*

2. *Children ought to be* baptized *when there is* Publick Service of Prayer and Sermon, *and never else, unless a Child be dangerously sick; then the* Sureties *and the* Relations *are to meet in the Church, and to bring the Children thither, where the Minister (having read those Prayers before mentioned) christeneth them.*

3. *The*

3. *The* Parents *are bound to bring their Children to Holy* Baptiſm, *the very firſt opportunity of Divine Worſhip after the Child is born.*

4. *After the* Adminiſtration of Baptiſm, *the* Sureties *retire from the Font to a place appointed in ſome part of the Church, where the* Godfather *preſenteth a piece of Gold or Silver to the* Nurſe, *for the Child, as a Token of his* Surety-ſhip. *And if it be a* Female Child, *then the* Godfather *preſenteth another Piece of Money (ſuch as he pleaſeth, or his ability affordeth) to the* Godmother, *as an Earneſt of his Intention to take (jointly with her) a care of the Child: But if it be a* Male Child, *the* Godmother *is to preſent ſuch an Earneſt to the* Godfather.

5. *Every year both* Godfathers *and* Godmothers *ſend* New-years-gifts *to their God-children, as Tokens of their affectionate Love and Care towards them; which ſome continue until the Children be grown of Age to come to the:*

the Holy Communion of the Lord's Supper; *some do it till they be marri-ed.*

6. *If the* God-children *be deprived of their Parents in their Infancy, then the* Sureties *ought to take a care for their good Breeding, and Godly Education and Maintenance.*

7. *The* Sureties *are commonly uſed to feaſt their* God-children (*at leaſt*) *once a year, at the day of their Nativity, to renew* (*in a manner*) *their* ſolemn Vow and Promiſe made in Baptiſm; *and then they exhort them to be gentle, meek, and obedient to their Parents, Superiors, and Schoolmaſters; and to walk in all Godlineſs,* &c.

8. *But it is to be noted, That no Miniſter dareth chriſten any Child, unleſs it be brought by ſuch aforeſaid* Sureties.

9. *If any* Jew, *or* Turk, *or other Infidel* (*being converted to the* Chriſtian Religion) *be to be baptized, then they will firſt examine ſuch perſons; and not admit them*

to

to that Holy Sacrament, *until they be able to give a ſufficient Account of their Faith in Chriſt; and then (being well inſtructed) they are commonly baptized in a particular Meeting of the chief Clergy of* Zurick.

XVI. A

XVI.

A Form of Adminiſtration of the Holy Supper of our Lord and Saviour Jeſus Chriſt.

¶ *Firſt, the Miniſter teacheth out of the Goſpel, what great Truth, Love, and Mercy, God hath beſtowed upon mankind; and how he hath purged them from their ſins by the Death of his beloved Son* Jeſus Chriſt, *and made them Heirs of Eternal Life; and how he hath ordained him to be the Food of Life: How the Fleſh and the Blood of the Son of Man are verily eaten and drunk to everlaſting life: How we ought not to ſeek or to look for any outward, viſible, or carnal meat for the belly: How the Heavenly Meat is only enjoyed through Faith; and how the Lord hath eſtabliſhed this Teſtament:*

ſtament and Ordinance, To receive his Heavenly Gifts, and to celebrate the Remembrance of his bitter Death; and how the Lord hath charged and commanded to exerciſe and to practiſe the Sacrament of his Sacred Body and Blood, with true Faith and unfeigned Love; with great Praiſe and high Thankfulneſs; with great Seriouſneſs, and true Modeſty.

After this, every one confeſſeth his ſins, and beſeecheth God for the Remiſſion of them; as they are wont to do after the Sermon.

Then there ſtandeth in the Church a Table covered with a clean linnen cloath, and upon it lieth the Sacred Bread, and the Cups; and there is nothing contemptible, unclean, nor unuſual; but all without Pomp and Pride. There is no Silk, Gold, nor Silver; yet all is pure and clean. The Miniſters of the Church ſtand round about the Table, who carry about to the Congregation the Plates wherein lyeth the Bread.

of

of Thanksgivings, and on which are the Cups.

Then the Antistes *placeth himself with the two* Archdeacons *behind the Table towards the Congregation; the first* Archdeacon *being at the* Antistes's *right hand, and the second at his left.*

Note,

In some places there is no more but one Deacon; and in others there is none at all: There the Minister readeth all alone.

¶ *Then the* Antistes *beginneth with a loud and audible voice, saying;*

In the Name of God the Father, the Son, and the Holy Ghost.

¶ *Then the first* Archdeacon *answereth in the name of the whole Congregation,*

Amen.

¶ *Then*

¶ *Then the* Antiſtes *ſaith,*

Let us pray:

O Almighty, Eternal God, whom all creatures juſtly honour, praiſe, and worſhip, as their Creator, Maker, and Father; Grant us, poor ſinners, that we may perform with true Uprightneſs and Faith, thy Praiſes and Thankſgivings, which thine only begotten Son, our Lord and Saviour Jeſus Chriſt, hath commanded us thy faithful ſervants to do in remembrance of his Death; through the ſame our Lord Jeſus Chriſt, thy Son, who liveth and reigneth with thee in the Unity of the Holy Ghoſt, one God world without end. *Amen.*

¶ *Then the* Archdeacon *at the left hand ſpeaketh thus;*

That which now is read, is contained in

in the firſt Epiſtle to the Corinthians, *the* 11th. Chapter, Verſe 20.

WHen you come together into one place, you do not eat the Lord's Supper; for in eating, every one taketh before other his own ſupper, and one is hungry, and another is drunken. What? have you not houſes, wherein you may eat and drink? Or do you deſpiſe the Church of God, and put to ſhame ſuch as have not? What ſhall I ſay unto you? Shall I commend you? I do not commend you in this: For that which I received of the Lord, have I alſo delivered unto you; to wit, That the Lord Jeſus the ſame night in which he was betray'd, took bread, and when he had given thanks, he brake it, and ſaid, Take, eat, this is my body; this do in remembrance of me. After the ſame manner (the Supper being done) he took the Cup, ſaying, Drink you all of it; this Cup is the New

Teſtament

Teſtament in my blood; as often as you do this, do it in remembrance of me: For as often as you ſhall eat this bread, and drink of this Cup, you ſhall publiſh and highly praiſe the Lord's Death till he come. Wherefore whoſoever ſhall eat this bread and drink of this cup of the Lord unworthily, (that is, in an undecent and unbecoming manner) will be guilty of the body and blood of the Lord; Therefore ſhall a man examine (try, prove, and ſearch) himſelf [beforehand], and then let him eat of that bread, and drink of that Cup: For he that eateth and drinketh unworthily (that is, undecently), eateth and drinketh Damnation unto himſelf, not diſcerning the Lord's body.

Then the Antiſtes *ſaith,*

Praiſe be unto God.

Then the Archdeacon *at the right hand,*

And Peace on Earth.

The

The Antistes,

Good will towards men.

The first Archdeacon,

We praise thee, we magnify thee.

The second Archdeacon,

We worship thee, we honour thee.

The Antistes,

We render thee Thanks for thy great Honour and Benefits, O Lord God, Heavenly King, Father Almighty.

The first Archdeacon,

O Lord, thou only begotten Son Jesus Christ; and thou O Holy Ghost.

The second Archdeacon,

O Lord God, thou Lamb of God, Son of the Father; thou that takest away the sin of the world, have Mercy upon us.

Antistes,

Antistes,

Thou that takeſt away the ſin of the world, accept our Prayer.

Firſt Archdeacon,

Thou that ſitteſt at the right hand of the Father, have Mercy upon us.

Second Archdeacon,

For thou only art the Holy One.

Antistes,

Thou only art the Lord.

Firſt Archdeacon.

Thou only art the moſt high, O Jeſus Chriſt, with the Holy Ghoſt, in the Glory of the Father.

Second Archdeacon,

Amen.

Antistes,

The Lord be with you.

Firſt

First Arch-Deacon.

And with thy Spirit.

Second Arch-Deacon.

That which hereafter is read out of the Gospel, is contained in St. John the 6th Chapter.

Antistes.

Praise be unto God!

The First Arch-Deacon.

THus speaketh the Lord Jesus, Verily, verily, I say unto you, He that believeth in me, hath everlasting Life. I am the Bread of Life. Your Fathers did eat Manna in the Wilderness, and are dead. This is the Bread which cometh down from Heaven, that a Man that eateth thereof may not dye. I am the Living Bread which came down from Heaven; if any Man eat of this Bread, he shall live everlastingly. And the Bread

Bread which I will give, is my Fleſh; which I will give for the Life of the World: Then the *Jews* ſtrove among themſelves, ſaying, How can this Man give us his Fleſh to eat. But Jeſus ſaid unto them, Verily, verily, I ſay unto you, except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you Whoſo eateth my Fleſh, and drinketh my Blood, hath Eternal Life: and I will raiſe him up at the laſt day. For my Fleſh is verily meat, and my Blood is verily Drink. He that eateth my Fleſh, and drinketh my Blood, abideth in me, and I in him. As my Living Father hath ſent me, even ſo do I live for the Father's ſake; and he that ſhall eat me, ſhall Live alſo for my ſake. This is that Bread which came down from Heaven: Not as your Fathers did eat Manna, and are dead: He that eateth this Bread, ſhall live eternally. Theſe things ſpake Jeſus in the Synagogue, teaching in *Capernaum.*

Capernaum. But many of his Disciples, when they heard this, said, This is an hard saying, who can hear it? But Jesus, when he knew in himself that his Disciples murmured at it, said unto them; Doth this offend you? How then, when you shall see the Son of Man ascending up where he was before? It is the Spirit that maketh alive, the Flesh profiteth nothing at all. The words which I speak unto you, are Spirit and Life.

Antistes.

Praises and Thanks be unto God! He forgive us all our Sins, according to his holy word. *Amen.*

These are the Twelve Articles of our Christian Faith.

First Arch-Deacon.

I. I Believe in one God, the Father Almighty, Creator of Heaven and Earth.

Anti-

Antiſtes.

II. And in Jeſus Chriſt, his only begotten Son our Lord.

Second Arch-Deacon.

III. Who was conceived by the Holy Ghoſt, born of the Virgin *Mary*.

Firſt Arch-Deacon.

IV. Who ſuffered under *Pontius Pilate*, was crucified, dead and buried.

Antiſtes.

V. On the third Day he roſe up again from the Dead.

Second Arch-Deacon.

VI. He aſcended up into the Heavens; where he ſitteth at the Right Hand of God the Father Almighty.

Firſt Arch Deacon.

VII. From whence he is to come to judge the Living and the Dead.

Antistes.

VIII. I believe in the Holy Ghost.

Second Arch-Deacon.

IX. One Holy, Universal, Christian Church, which is one Fellowship of the Saints.

First Arch-Deacon.

X. The Remission of Sins.

Antistes.

XI. The Resurrection of the Body.

Second Arch-Deacon.

XII. And the Life Everlasting. *Amen.*

¶ *After the Articles of Faith be read, the* Antistes *beginneth to prepare the People for the Lord's Supper, exhorting them after the following manner:*

Now,

NOw, dear Brethren, according to the Ordinance and Inſtitution of our Lord Jeſus Chriſt, we will eat the Bread, and drink the Drink, which he hath commanded ſo to uſe in Commemoration and Praiſe of, and Thankfulneſs, for his ſuffering Death for us, and ſhedding his Blood for the purging away of our Sins; therefore let every one, according to the word of St. *Paul*, examine himſelf, to know what Comfort, what Faith and Confidence he hath in the ſame our Lord Chriſt; that no man take upon him the Name of a Believer, which indeed he is not, to render himſelf guilty of the Death of Chriſt; and that no Man offend againſt the whole Chriſtian Congregation, which is the Body of Chriſt. Wherefore kneel down and pray.

¶ *Then all the Miniſters ſtanding about the Lord's Table, kneel down, but the Lay-men may either ſtand or kneel.*

OUr Father which art in the Heavens; Sanctified be thy Name. Thy Kingdom come; Thy will be done on Earth as in Heaven. Give us to day our daily Bread, and remit us our Debts, as we also remit our Debtors. And bring us not into Temptation; But save us from the Evil: For thine is the Kingdom, and the Might, and the Glory, for ever and ever. *Amen.*

First Arch-Deacon.

Lift up you hearts unto God, and set with Devotion;

O Lord, Almighty God, who through thy Spirit in Unity of Faith hast made us one Body of thine, which Body thou hast commanded to offer up Praises and Thanks unto thee, for thy Goodness and free Gift, in that thou hast delivered up unto Death thine only begotten Son our Lord Jesus Christ, for our Sins; grant us to perform the same so faithfully, that we

we may not provoke thee to anger, (who art the infallible Truth) neither with hypocriſy, nor falſhood. Vouchſafe to us alſo, to live ſo innocently, as it becometh thy Body, thy Houſhold, and Children, to the end the Unbelievers may alſo learn to acknowledg thy Name, and thy Glory. Prevent us, O Lord, that thy Name, and thy Glory be no where diſhonoured by reaſon of our wicked Life. O Lord, encreaſe continually our Faith, that is, our ſure Confidence in thee: O thou that liveſt and reigneſt one God, World without end. *Amen.*

Antiſtes.

Hear now with Devotion and Faith, how Chriſt Jeſus did celebrate his Holy Supper, inſtituting it for us, that we alſo might celebrate the ſame with Faith and Thankfulneſs.

JEſus on the Night in which he was betrayed, and delivered up unto

Death, took Bread, and having given thanks, he brake it,

¶ *The* Antistes *thus speaking, taketh the Bread out of the Plate, breaketh it, and taketh a Morsel of it, and the rest he giveth to the first* Arch-Deacon, *who reacheth the same to the other Ministers standing about the Table.*

And said, Take, eat, this is my Body, which is delivered up for you; Do this in remembrance of me. Likewise (the Supper being ended) he took also the Cup, and after he had given thanks, he gave it to them, saying,

¶ *Then the* Antistes *taketh a Cup, and having drunk some of it, he reacheth it to the first* Arch-Deacon, *who giveth it to the other Ministers*, &c.

Drink ye all of it; this Cup is the New Testament in my Blood: As often as you do this, do it in remembrance of me: For as often as ye shall eat

eat of this Bread, and drink of this Cup, ye ſhall publiſh the Death of the Lord, and highly praiſe him *for the ſame*, until he cometh.

God grant us, miſerable ſinners, that we may celebrate together the commemoration of the bitter ſuffering and dying of his Son Jeſus Chriſt, worthily, with faith and love. *Amen.*

¶ *Obſerve here, that this Inſtitution of the Lord's Supper is not only verbally read over, but it is really, and indeed repreſented. For whilſt the Miniſter is reading the Words of the Inſtitution, he breaketh the Bread, preſenteth it to the two Arch-Deacons ſtanding by him; he reacheth them alſo the Cup, who reach the ſame to the others that compaſs the Table, and theſe carry the ſame about to the whole Congregation. Thoſe of the Congregation receive the Bread at the Miniſters hands, which they carry all along in Platters, throughout the whole Church; where*

the Believer with his own hand taketh the Sacred Bread, breaketh off a little morsel of it for himself, and the remainder he reacheth to his Neighbour; and the like is done through the whole Church. After the Bread, the Believer receiveth also the Cup, of which he drinketh, and then giveth it to his Neighbour; and all this is performed with due Modesty, and great Devotion. In the interim while the Congregation is thus breaking the Bread together, a Reader from the Pulpit readeth the Lord's Speech concerning this Holy Supper: He beginneth at the First Verse of the XIII. Chapter *of St.* John's *Gospel, and continueth reading until the breaking of Bread be wholly ended, and till all the Ministers (that administred the Sacrament) be come again unto the Table, as they were before: whereupon the* Antistes *exhorteth the Congregation to the praising of God.*

First

First Antiſtes.

Riſe up, and let us render praiſe and thanks unto the Lord.

First Arch-Deacon.

I will praiſe thee, O my God, and magnifie thy Name now and evermore.

Second Arch-Deacon.

For all the Earth is full of thy goodneſs, faithfulneſs, and tender mercy.

Antiſtes.

Therefore thank thou the Lord, O my Soul, and all that is within me praiſe his Holy Name.

First Arch-Deacon.

Who is gracious to all thy miſdeeds, and healeth all thy Diſeaſes.

Second Arch-Deacon.

Merciful and gracious is the Lord, meek, and of great goodneſs.

Antistes.

He hath not dealt with us after our sins, neither hath he rewarded us after our iniquities, and after our deserts.

First Arch-Deacon.

For as high as the Heaven is above the Earth, and as far as the *East* is from the *West*, even so far excelleth his goodness and tender mercy above all our iniquities.

Second Arch-Deacon.

And as a Father hath pity upon his Children, even so God hath commiserated us.

Antistes.

For when we were still in our sins, and were his Enemies, he gave us his only Son, that we might live through him.

First

First Arch-Deacon.

He made his Flesh and Blood to be true meat for us; and by his Death he hath brought us to Everlasting Life.

Second Arch-Deacon.

He is the Lamb of God, the Propitiation for our sins; the only and perfect earnest of Grace.

Antistes.

For if God have freely given us his Beloved Son, and delivered him up unto death for us, he will no more refuse us any thing else; but henceforth he will be gracious, faithful, and merciful unto us.

First Arch-Deacon.

Therefore shall my mouth and heart publish, and highly extol the praises of the Lord.

Second

Second Arch-Deacon.

And all men ſhall exalt his goodneſs, and his tender mercies for ever, and ever, through Jeſus Chriſt our Lord. *Amen.*

¶ *Here they read the* CXIII. Pſalm, *which the* Hebrews *were wont to read when they did celebrate their Paſſover.*

Antiſtes.

Praiſe, O ye ſervants of the Lord, praiſe the Name of the Lord.

Firſt Arch-Deacon.

Praiſed be the Name of the Lord from henceforth to eternity.

Second Arch-Deacon.

From the riſing of the Sun, unto the going down thereof, highly be bleſſed the Name of the Lord.

Anti-

Antiſtes.

Above all Nations is the Lord exalted, and his Honour is above the Heavens.

Firſt Arch-Deacon.

Who is like the Lord our God, that hath his Habitation ſo high; and yet abaſeth himſelf to behold what is in Heaven and on Earth?

Second Arch-Deacon.

He lifteth up the abject out of the duſt, and draweth the poor out of the mire.

Antiſtes.

That he may ſet him by the Princes; yea, by the Princes of his People.

Arch-Deacon.

The unfruitful he maketh fruitful; and to be a Mother who rejoiceth with her Children.

¶ *Here*

¶ *Here the* Antiſtes *exhorteth and comforteth the People.*

NOW therefore conſider ſeriouſly, how ſublime and holy a Myſtery we have celebrated according to the Lord's Commandment; to wit, that we have teſtified, with a thankful remembrance of our faith, That we are all miſerable ſinners; but that through the Body of our Lord Jeſus Chriſt, given up for us, and through his Blood ſhed for us, we are cleanſed from our ſins, and redeemed from eternal death: As alſo we have promiſed to keep Chriſtian Charity, mutual kindneſs, and brotherly love to each other. Therefore we ought heartily to pray to God to vouchſafe to us all, that we may thus lay to heart, with a firm faith, the commemoration of his bitter death; and to carry the ſame continually about us; that we may daily dye unto all evil, and by his Spirit be

be ſtrengthened in, and led unto all good works; to the end that God may be praiſed, and our neighbour edified and cheriſhed.

The Lord bleſs and keep you; the Lord make his face ſhine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you his peace.

O Lord, we give praiſe and thanks unto thee for all thy gifts and bleſſings; O thou that liveſt and reigneſt, one God unto Eternity. *Amen.*

For God's ſake remember the poor always in your Alms.

Pray the Lord conſtantly one for another; and after the Chriſtian Hymn be ended (which Hymn concludeth the whole Solemnity) *depart in peace; The Grace of God be with you.*

Orders

Orders and Remarks.

I. *As to the* Bread, *that is made use of in this Sacrament, I am afraid some people here will be offended at it, if I tell them, that the* Figurine Church *differeth (for ought I know) from all other* Protestant, *or* Reformed Churches, *in that Point. For they use no* Common, *or* Table Bread, *as all other* Protestant Churches (*as yet known to me*) *are used to do; but they use* Unleavened Bread, *made in the form of a broad* Square Cake, *or* Wafer, *which they call in their Language,* **Offlater**, *from the Latin* Offero, Oblatio. *It is of the very finest Flower, almost as thin as Paper, and as white as Snow; which no man is allowed to make, but the* Chief Sexton *of their* Great Minster Church (*as they call it*), *who is to provide all other Churches with it. And such a whole* Cake *is*

pre-

presented by the Minister to the first Communicant *that sitteth in his place, or on a bench, who breaketh off a Morsel of it, and reacheth the rest to his neighbour; and the breaking thereof maketh a noise, or crack, which is easily heard throughout the whole Church, to express and represent the better the* Breaking *of our Saviour's Body on the Cross.*

But though I do not (*as really I neither can, nor will*) *presume throughly to justify them for keeping in their Churches a* Rite *thus different from all other* Protestants, *and offensive to some* Strangers *resorting thither, who often make scruples to Communicate with them for that very Reason: Yet I would not (having a tender Love and Respect for my Mother Church) throughly blame, nor condemn them upon that account: Because,*

1. *Though they use no* Common Bread; *yet*

yet it is really Bread, *and made of the best and whitest Flower of Meal.*

2. *Our* Saviour *hath indeed commanded us to eat the* Bread; *but he hath not given us any direct Commandment concerning it, whether it ought to be* Leavened, *or* Unleavened; *White, or Brown.*

3. *The* Head Rulers *of that Church* [*with whom I have often had Discourses about this very point*] *did not only confess and allow, that this* Rite *looketh somewhat too strange, and too different from the usage of all other* Protestants: *But they wished it were or could* (*without offence*) *be abolished; and that they had been several times consulting about the abrogating thereof; but that this could never be performed without very great confusion, peril and scandal to the innocent common People, that have not that solidness of judgment, as to distinguish between* Ceremonial *and* Substantial *things; so that their Souls would be mightily endangered*

endangered thereby, as if their first and former way of taking the Sacrament *had been a snare to them, and as if formerly they had been altogether unworthy and superstitious Communicants.*

But suppose this Rite be Offensive (as really they cannot deny it) to strangers that come in amongst them; What then?

I *Answer, That though Charity, as the* bond of perfectness, *bindeth us to have much condescention for worthy Strangers that are of the same* Houshold of Faith; *yet I think we ought to have more respect for a* whole setled Church; *for so many thousands of our own weak Brethren, who think this or that* Rite *to be the best, they having been used to it near* 200 *Years; neither knowing, nor being willing or desirous to know, any new thing of that kind, though it were much*

much better; rather than dangerous to alarm them, and to bring them in to confusion upon the account of some few Strangers, that are, or pretend to be, (Scandalo sumpto, non dato) *offended at a thing very Innocent in it self; where the* Substance *of the thing, and not its outward Form, or Fashion, is to be looked upon. For if I be sure that the* Eucharistick Bread (*though Unleavened, and not of the same baking, or dressing, as* Table-Bread) *is true and real* Bread; *I cannot reasonably question but that it is a* Real Representation *of my Blessed Saviour's Body; and if I take it after that preparedness of a true Christian heart, and with that firm and unfainted Faith, as Christ hath commanded us to do; I think my participating of such* Bread (*be it Leavend or Unleavened*) *used in any* National Church, *will be as acceptable to God, and as comfortable to my Soul, as the use of* Common Bread, *when I am a participant in the*

Church

Church of England, *or in any other of the true* Reformed Churches.

Wherefore, I humbly conceive, that the Church of Zurick, *may (by way of Charity) be excuſed, and in ſome manner commended for their Prudence, rather than be blamed (as it is by ſome people) in that Point; ſeeing they cannot (though they would willingly) amend, or help it, without great and dangerous conſequences.*

II. *Though they uſe* Unleavened Bread *in their own Aſſemblies, yet they give full liberty to the Perſecuted* French Proteſtants (*who live amongſt them ſince their Exile*) *to uſe* Common Bread *in their Aſſemblies; and this did not cauſe ſo great a Debate, as the uſe of the Cup, of which we are to ſay ſomething.*

III. *The* Tigurine Church *uſeth* Wooden Cups *in the Adminiſtration of the Lord's Supper; which I confeſs may ſeem very ſtrange: But they found this* Rite *upon the Ancient ſimplicity*

plicity of the Primitive Churches, who were very plain in their Ceremonies; ſo that in ſuch things they pretend to be followers of the moſt Ancient Fathers. But it is to be marked, that the Divines of Zurick *never blames, or quarrels with any other Churches, for having either* Golden, *or* Silver Cups, *or* Glaſſes, *or* Cups of Tinn (*as ſome Foreign Churches have*) *and their neareſt Neighbours* (*I mean thoſe of the* Canton of Berne) *uſe* Silver Cups, *as well as they do in* England *and elſewhere.*

I remember that when by a ſpecial Order of the Right Honourable Senate of Zurick, *I was eſtabliſhed Inſpector and Examinator of the Perſecuted* French *Proteſtants, ſheltering themſelves under the wings of their* Lordſhips *gracious Protection; there aroſe a great* Queſtion, *moved by the* French *Miniſters in the Conſiſtory, compoſed of Four* Secular Lords, *and of ſome of the chief* Tigurine *Clergy*

(be-

(*beſides the* French *Miniſters then preſent at* Zurick) *viz.* Whether the *French* Proteſtants [having their particular Ways and Rites different from the *Tigurine* Ceremonies] ſhould be confined, among other Ceremonies, to drink the Euchariſtick Wine out of Wooden Cups, according to the Conſtitutions of the *Tigurine* Church? *Or* Whether their Lordſhips would be graciouſly pleaſed, to let them enjoy their own liberty, and uſe (as they had done in *France* before they were Perſecuted) Silver Cups, or at leaſt Cups of Tin?

Whereupon there aroſe a hot Debate: Some of the French Miniſters *Argued, That the* French, *being under their* Lordſhips *Protection, and maintained and nouriſhed in their Boſom (as their own Miniſters did expreſs themſelves) might very well comply with the* Rites of the Tigurine Church, *to inſinuate themſelves the better*

better into the favour of that Nation; especially to remove all manner of suspicion from the common People of that Canton, *who think their own* Rites *to be the best, and the most conformable to the first* Apostolick Institution; *abhorring all manner of* Novelties, *as encroachments of a dangerous consequence.* Others *were of opinion, That the* French *might by their* Lordships *permission, be priviledg'd and exempted from that* Rite, *seeing their common People being unacquainted with, and not accustomed to the* Tigurine *Rites, might be offended at it, and perhaps unwilling to Communicate after that manner.*

Whereupon, My Lord Proconsul (*the then* Præses *and* Moderator *of that Assembly*) *was pleased to command me to give my free* Opinion (*as being acquainted with the Ceremonies of most of the Foreign Protestant Churches*) *concerning that matter.*

I shewed

I ſhewed by ſeveral *Arguments*, *That their* Lordſhips, *having given great and unexpected demonſtrations of unparallel'd Favours, and extraordinary Charity to thoſe poor diſtreſſed Brethren; they might add this alſo:* viz. To let them Adminiſter the Sacrament after their own uſual way; giving them liberty to uſe Silver Cups, or ſuch as they deſired themſelves: Provided that their Lordſhips give Orders, that none of the common People of *Zurick* might be admitted to enter into the *French* Churches, during the Adminiſtration of the Sacrament, to keep off ſcandal from both ſides: *Which opinion was carried* Nemine Contradicente; *and Orders were given by their Lordſhips for making Cups of Tin, as the* French *deſired it. Whereby it appeareth that the* Tigurines (*notwithſtanding their ſtrictneſs in keeping their own* Rites) *do not pretend to preſcribe any thing to other Churches.*

IV. *None can be admitted to that Bleſſed* Sacrament, *unleſs they plainly underſtand the true meaning and the end of its Divine Inſtitution, and come with a fit Preparation.*

V. *They never Communicate but in great and publick Aſſemblies.*

VI. *As for their* Euchariſtick Wine, (*which I almoſt forgot to add*), *it is of the beſt unmixt* Claret-Wine, *ſuch as their own* Canton *affordeth; and every one drinketh a little of it, with a holy Modeſty and Sobriety; conſidering that they are in the preſence of that great God and Saviour, who inviteth them to his* Myſtical Feaſt, *not to ſatisfy either their ſenſual Appetite, or the neceſſity of Nature; but to comfort and ſtrengthen the Soul in a ſerious contemplation and application of the moſt precious Blood of Chriſt, ſhed for the Remiſſion of their Sins.*

VII. *In the great* City-Churches, *the Miniſters and Candidates of Divinity take it all ſtanding round about the*

the Lords Table, which is spread over the Font: *But the Common People do not stir out of their Places; but they take it every one in his seat, either Sitting or Standing.*

VIII. *But in the* Countrey Churches *they must all come forth to the* Lord's Table, *and take it Standing. And it is observable, That those different ways of taking the* Sacrament *in the several Assemblies of one and the same Church, never caused the least strife or dispute in that Canton; And (which is to be wondred at) none of our* Tigurines [*except such as have Travelled in* England, *and have conversed with People of both Perswasions*] *can, or will be induced to believe, that there are some People in* England, *that refuse to take the Sacrament in their own setled* National Church, *upon no other account, but only because they are enjoined by the Canons of that* Church *to take it* Kneeling: *Which* Rite *being Authorized by a setled*

Church, they ſuppoſe it as innocent as the taking of it either ſitting or ſtanding; and they are heartily ſorry, that by reaſon of ſuch indifferent Ceremonies, there ſhould be ſuch hot diſputes and contentions (nay, and Schiſms too) among their Brethren in England.

IX. *Immediately after the taking of the Sacrament, they either kneel, or ſit down, to ſay by heart, or to read ſome thankſgiving out of ſome Book of Devotion; and many of thoſe* Prayer-Books *they read before and after the Sacrament, are turned into their* Helvetian *Language out of the* Engliſh, *which they admire above any other.*

X. *If the Miniſters know any of their ſeveral* Pariſhioners *to have committed ſome notorious Crimes, to the ſcandal of the Church, or to be enflamed with hatred and paſſion againſt any man; they are obliged (ſome weeks before the* Sacrament *be adminiſtered) to call ſuch people into their* Cloſets; *or before the* Churchwardens (*as in their diſcretion they find moſt convenient*) *in order*

der to reconcile them together, and to exhort them unto true Repentance, and mutual love and charity; warning them of God's Judgments; and declaring to them, that if they do not repent, and heartily love one another, forgiving their very enemies, this Sacrament *instead of being to them an earnest of God's love and favour, and a token of their Salvation; would rather prove to them a token of his just wrath, and of their* Damnation.

XI. *Those that refuse to be reconciled with their enemies, will not be admitted to the Sacrament;* Yet note, *That none can be (neither for such, or any other Crimes) publickly debarred therefrom, by a* Solemn Excommunication; *for* Excommunication *is never practised in the* Church *of* Zurick, *as usually it is exercised in other Churches; but instead of that, the Ministers are commanded by the* Higher Power, *and by the* Synod, *to rebuke and warn notorious sinners both publickly and privately; and if after the second or*

third warning they continue in their ungodliness, (*as* Swearing, Drunkenness, &c.) *then they ought to give information thereof to the* Governors, *or Presidents of the respective Counties of that* Canton, *who issue Warrants for apprehending such men, and putting them in Prison*; *where they are fed with* Bread *and* Water, *until they become other men* (*at least in their outward behaviour*) *if not* Metu Numinis; *yet* formidine poenæ. *Which Mortification worketh more powerfully upon loose and dissolute men, than any Excommunication*; *for they cannot be released until they give sufficient proofs* (*at least outwardly*) *of amendment*, &c. *But as to* Fornicators, Adulterers, Thieves, &c. *there needeth no such warning of the Ministers*; *for if any be taken in, or convicted of Crimes of that nature, the* Subordinate Magistrates (*without more ado*) *apprehend and punish them accordingly. And* Blasphemers *are without any mercy put to death*: *As but of late, a Gentleman of one*

one of the Noble Families (whose name I pass under silence, for the respect I have for that Family) was beheaded for once uttering one Blasphemous Word, he being both angry, and in drink.

XII. *No Gentleman (or Lady) of what Quality or Degree soever (except he be a* Foreigner*) dares communicate in a* Coloured *or* Modish *Apparel; but they ought to wear a modest Black Suit, with a Black Cloak, a Bonnet, and a Band; and Women are confined to wear no other Garments but Black ones, without any Laces, nor any glistering thing of Gold, Silver,* &c. *not only when they take the* Sacrament, *but as often as they go to Church, either on* Sundays, *or other Days.*

XIII. *Before I conclude this Point, I will add a short, but a very remarkable* History, *to let you know how high a respect and esteem the* Tigurines *have for that mysterious* Sacrament. *A Gentleman of no mean Rank (as I heard it often at the mouth of my good Parents, and many other Eye-witnesses) being one of*

those Candidates of Divinity, *that once administred the Blessed Sacrament, during that holy Action, while he was holding the Cup, fixed his eyes upon a* Gentlewoman *who was betrothed to him: She asked him some days after (when he met her in her* Father's *House) the reason why he looked thus earnestly upon her in the Church, during the Administration of the* Sacrament? *He told her,* Because he had almost a fancy to drink her Health: *Whereupon she began to hate, and utterly detest him; and the matter being spread abroad, he was taken Prisoner, and some Weeks after condemned and beheaded,* &c.

XIV. *Let me make this addition only: I was desired about two years ago, to preach some Sermons in the* High-German *Tongue, and to administer the Blessed* Sacrament *to one of His* Majesty's *Regiments of Horse-Guards, they being then quartered at* Winsor, Slow *and* Colebrook, *&c. when their Chaplin was gone into* Holland; *which (to oblige*

lige that Regiment, being then deſtitute of their own Dutch *Miniſter*) *I did willingly, and adminiſtred the Sacrament to them, according to this* Tigurine *Form. But ſome of the Officers* (*ſome days before the Adminiſtration of the Sacrament*) *diſcourſed with me about the* Manner of taking it, *viz.* Whether they were to take it ſitting, or ſtanding, or kneeling? *but I told them, that they being all* Foreigners (*moſt of them* Germans *and* Hollanders) *and His* Majeſty *giving them liberty to worſhip God after their own way, I wou'd not impoſe any thing upon them, but that they might take it which way they pleaſed; that every one of them* (*coming forth out of their Pews to the Lord's Table*) *might either* ſtand *or* ſit, *or* kneel, *whilſt I were to preſent them the Bleſſed* Sacrament; *But then there was this Queſtion moved*; Whether it would not cauſe ſome confuſion, and give offence to the *Engliſh*, if at the ſame time, and in the ſame place, the Sacrament

ſhould be taken after ſo many different ways? *But one of the Chief Officers told me, That* he being a *French* Proteſtant born, took it always ſtanding in *France*; but that during his abode in *Holland* (for twelve years, or more) he took it ſitting at Table (*as they do there*): But (*ſaid he*) being now here in *England*, I intend (with the Grace of God) to take it kneeling, after the uſual way of the Church of *England*; as I have done often, ſince I came over with His Majeſty from *Holland*; and as for the reſt of the Officers and Soldiers, let them take it as they think fit; I for my part cannot humble my ſelf enough before my great God and Saviour, when I am in his preſence to receive the Pledges of his meritorious Death, and the Earneſt of my Salvation. *But it came to paſs that the other Officers (and the Soldiers too) ſeeing that he was reſolved to take it* kneeling, *agreed among themſelves (without any*

any ſcruple) to take it ſo too; it being more decent (ſaid they) in this Countrey, leſt there ſhould happen ſome confuſion, or leſt they ſhould give offence to the Engliſh, *if ſome had taken it* ſitting, *and others* ſtanding, *and others* kneeling; which (*ſaid they*) wou'd give occaſion to the *Engliſh* to have a bad opinion of us, as if we ſhou'd diſown, or diſſent from the *Anglican Church. So that each of them* (*both Officers and their Ladies, Soldiers and their Wives*) *took the Sacrament* (*ſome hundreds of them*) Kneeling, *in my Pariſh of* Langley, *in* Colebrook Chappel. *I thought to inſert this here, to ſhew you that the* Germans *and* Hollanders *make no difficulty to comply with the* Church of England; *and that they have much more Veneration for* Her, *than many that are bred and born in* England. *If the* Anglican Liturgy *had then been turned into the* High-German Language, *they would have been very willing, and glad too* (*as they told me*) *that the* Form of the Church

Church of England *should have been Read to them*: *Nay, they would fain have me to turn it into* High-German *for that use*; *which I would have done very willingly, had not the shortness of time, and the multitude of business for my own Parishioners, put a stop to it*; *and they desired me to take this task upon me some other time, for their Comfort and Edification, that they might the easier Learn the* English *Language, and join with the* Church of England.

XVII.

A Form of Solemnization of Matrimony.

¶ *The Sermon, and Ordinary Service being ended, the Perſons that are to be married, preſent themſelves before the Miniſter of the Goſpel (who cometh down from the Pulpit, and turning his back towards the Quire, ſtandeth over-againſt the people, upon one of the ſteps that lead up to the Quire) kneeling down on the loweſt ſtep, as in the preſence of God; and then the Miniſter facing the people, beginneth thus:*

In the Name of God; Amen.

DEvout *Brethren*, this is to let you know, That theſe two [*Honeſt*] Perſons *N. N.* here preſent, intend by a mutual engagement to bind themſelves to each other with the ſacred Bond of Matrimony; and to confirm the ſame here in your preſence, as before

fore Chriſtian Witneſſes. If therefore there be any perſon here, that knoweth any lawful hinderance or impediment in this Marriage, let him declare it.

¶ *Then the Miniſter keepeth ſilence for a little while, looking upon the people; and if there be none that proteſteth againſt the Marriage, then he continueth thus.*

Hear now the Goſpel of St. Matthew, *the* XIX Chapter. Verſe 3.

THE Phariſes came unto the Lord, and tempted him; ſaying, Is it lawful for a man to put away his Wife for every cauſe? But he anſwered and ſaid unto them, Have ye not read that he that created men in the beginning, hath ordained that there be a male, and a female? Therefore ſhall a man leave father and mother, and ſhall cleave to his wife; and they two ſhall be one fleſh. What therefore God hath joined together, let not man put aſunder.

¶ *Then the Miniſter looking upon the Bridegroom and the Bride, ſaith further.*

Believe

Believe these words of God, and consider that God hath joined you together in the blessed state of Matrimony, and have a true affectionate love for each other, according to the Lord's Commandment.

¶ *Then the Minister taketh the right hand of the Bridegroom, and the right hand of the Bride, and with his right hand holding them close together, he asketh each of them severally, Whether for God's sake they take one another for Husband and Wife, with these words.*

N. Desirest thou for God's sake to take *N.* for thy Wife in Holy Matrimony? then say; *Yea.*

¶ *The Bridegroom having answered,* Yea, *then the Minister speaketh to the Bride, saying thus:*

N. Desirest thou likewise to take for God's sake, *N.* for thy Husband in Holy Matrimony? then say, *Yea,*

¶ *Then both of them having answered,* Yea, *the Minister holding his right hand still upon both their right hands, he bindeth them together with these Words:* This

This ratifie God the Father, the Son, and the Holy Ghoſt. *Amen.*

¶ *Then the Miniſter having withdrawn his right hand from them, he ſpeaketh to the Bridegroom, ſaying:*

Thou Husband oughteſt, [ye Husbands ought] to maintain, protect and love *thy Wife* [*your Wives*] in like manner as Chriſt loved his Church, and gave himſelf up for her to all ſuffering, even unto death.

¶ *Then he ſpeaketh to the Bride.*

Thou Wife oughteſt [ye Wive-ought] to love, and to obey Thy Husband, Head and Maſter, [your Husbands, Heads, and Maſters] and to acknowledge *him* [*them*] for *thy Defender and Protector* [*your Defendors and Protectors.*]

¶ *Then he ſpeaketh to both of them together, thus:*

And ye ought to keep ſuch a true and faithful mutual love towards each other, as Chriſt doth toward his Church, and the Church toward Chriſt. And as there is an indiſſolu-

ble

ble Bond of love between Chriſt and his Spouſe, the Chriſtian Church; ſo the like be alſo between you, in the Name of God the Father, the Son, and the Holy Ghoſt. *Amen.*

¶ *Then the Miniſter turning towards the Congregation, ſaith further:*

BE ye all admoniſhed by the Duty of Brotherly love and affection, to pray unto our Lord God for a good beginning, as it is meet for true Chriſtians; that theſe perſons may live together, according to the will of God, in true conſtant love; bringing forth not only Children of the Fleſh, but *eſpecially* alſo Children of the Spirit; that after this miſerable life ended, they may inherit life everlaſting; ſay therefore after me:

O Almighty God, who in the beginning of thy Handyworks, didſt create a Man out of the duſt of the Ground, and of one of his Ribs didſt frame a Woman, which thou gaveſt him for a help, to the end they two might be one Fleſh, loving one ano-

another, and cleaving to each other with an unſeparable Love; whereby thou waſt pleaſed to make us know this undoubted Truth, That the Husband ought not to live ſeparate from, but with his Wife, as his Fellow-helper and Comforter; to the end he might the better, and with more eaſineſs bear all the difficulties, and labours of this Life: O Lord, who in thine eternal word ſpakeſt unto them, ſaying, Be ye fruitful, and multiply, and bring forth abundantly in the Earth; whereby thou haſt rooted in Mankind an expreſs Form and Image of Matrimonial Life; which *Adam*, *Noah*, *Abraham*, *Iſaac*, and *Jacob*, and all Holy Fathers, thy dear Friends, kept from the beginning, who lived in the indiſſoluble Bond of Holy Matrimony: O Lord, who by thy Spirit in both Teſtaments moſt highly magnifieſt the undefiled Wedlock; and on the contrary moſt ſeverely condemneſt and puniſheſt, impurity and unchaſtneſs, ſo that we can have no reaſon to doubt, but ſuch Ordinance and

and Inſtitution of thine according to thy word, is acceptable unto thee.

O Lord, who by ſuch Bond of Marriage haſt been pleaſed to ſignify, and put us in mind of the Tranſcendent and moſt Myſterious Bond of thy unſpeakble and Fatherly Love in betrothing our Souls unto thee, as unto our true Myſtical Bridegroom and Husband, in Faithfulneſs, and in Righteouſneſs, and in Judgment, and in Loving kindneſs, and in Mercies: We heartily beſeech thee, that thou wouldſt be pleaſed graciouſly to look upon theſe Perſons *here preſent*, which in thy Fear, and in the Faith of thy eternal Word have mutually bound and tied themſelves with that Sacred Bond of Marriage; becauſe that in all things thou oughteſt to be looked upon as the beginning, the continuance, and the end.

Vouchſafe them thy Grace that out of ſuch Seed, as thou haſt ſown in their hearts, may grow up a holy fruit in them, well-pleaſing unto thee. Bind them together in Unity and inſeparable Love,

Love, to the end that no Man may be able to break or dissolve this thy Knot, which thou hast so closely knit together: Pour upon them the same Blessings, which thou gavest unto thy Friends, *Abraham*, *Isaac*, and *Jacob*: Turn for their comfort, the distastful Waters of all Tribulations into a rich and plenteous Cup of Grace, and Joy, and Gladness, that they may suffer with Patience all those Calamities and Adversities, which married Persons are obnoxious to, so that they may live unto thee a Blessed and Godly Life, until the day in which thou shalt bring them unto Everlasting Blessedness. *Amen.*

Pray further with Devotion,

Our Father, *&c.*

The Grace and Blessing of God be with you. Depart in Peace, the Lord be with us all. Amen.

Orders and Remarks.

1. *This word* [Honest] *is included within a Parenthesis, because if those Persons be accused of having behav'd themselves uncivilly* (*before they were Married*) *to the*

the ſcandal of the Church, then this word [Honeſt] *is left out, and the Miniſter ſaith only,* Theſe two Perſons, *&c.*

2. *No Miniſter dareth Marry any that are of another Pariſh, except they have a Licenſe, and the Approbation of their own Paſtor.*

3. *If any Miniſter ſhould Marry (upon the account of Money) ſuch as are unknown to him; or ſuch as have no conſent of their Parents, he would be turned out of his place, as a breaker both of the Canons of the Church, and of the Laws of the Land.*

4. *No Marriage can, or ought to be celebrated without having been before publiſhed in the Church ſome* Sunday-*morning before the whole Congregation.*

5. *The Caſe of unlawful or doubtful Marriages is to be determined and decided before publick Judges in a Court, called* Matrimonial Court, *that ſitteth at* Zurick *every Week once or twice; where (beſides the ſecular Lords) the Antiſtes, or an Arch-Deacon, and ſome others of the prime Clergy, are to ſit as Chief Members of that Court.* 6. *For*

6. *For the more easy hindering and suppressing of all Unlawful and Clandestine Marriage, no Minister (unless he have a Mind to be removed both from his Office and Benefice) hath Power or Authority to Marry any Persons in private; nor in any other place, but in a publick Chappel or Church, which is always to be done with leave, consent, and approbation of the Parents, or nearest Relations of those that are to be Married*

7. *But if the Parents would not give their free consent, then both the Parents and the Persons engaged by mutual Agreement, and secret Promise, are cited to appear before the* Matrimonial Court; *and if the Parents can make just Exceptions against one of the Persons engaged, as to his Life or Conversation; being a Vicious, Impious, Flagitious Man, or Woman; a Swearer, a Drunkard, a lewd, lascivious, wanton Person; then the Parents may hinder and stop the Marriage; but if the Parents cannot prove, nor alledge any such Crimes against them, but they are only displeased*

ed at such a Marriage, by reason of a small Portion or Joynture, or the like; then such a Marriage will be declared valid and good by the Judges, if the Person engaged stand stedfast in their purpose.

8. *Every Marriage ought not only to be celebrated in a publick Church, but at such time when there is a full Congregation of People met to assist in Morning Prayer, and to hear a Sermon; and after the whole Service be ended, then Mariage is solemnized in the above-mentioned manner.*

9. *There can no Divorce be admitted (but a Separation for a certain time, till they be reconciled) unless in case of Adultery; and if a Man leaveth his Wife, or a Wife her Husband, and runeth into a Popish Canton to renounce the Protestant Religion, and to repair to a Cloyster, or Monastery; in such a Case the party offended, or thus left, may upon Application to the* Matrimonial-Court *obtain a Bill of* Divorce; *and if he be not endued with the gift of Continence,*

tinence, he hath liberty to Marry another; for they think, that in such a Case it is better to give them leave to live in Marriage with another, rather than to commit fornication and uncleanness, &c.

10. *The Bride during the Solemnization of the Marriage, and some days after, weareth a Chaplet or Garland (both in the Church, and at the Wedding-feast) plated of Majoram, Rosemary, and other choice Herbs, curiously Embroidered with Wreaths of Gold, and Silver Laces, and set in Pearls and Gransts, &c. as a Token or Mark of her Virginity and Innocency; But if she be with Child before Marriage, then it is (by a strict Law of the Land) forbidden to any such Woman to appear with that Apparel in the Church, or to wear it at any time during the Wedding-feast, which is a great Mortification to them, putting them to Shame and Confusion; but the Bridegroom instead of this, is fined to pay a considerable Sum of Money into the Treasury of the Lords of the Matrimonial-Court, &c.*

XVIII. *A*

XVIII.

A Form of Thanksgiving appointed to be read for the Burial of the Dead, with a Prayer joyned thereunto.

N.B. *Before I ſet down this form of Thanksgiving and Prayer, obſerve:*

1. *That the Relations, Friends, and Neighbours of the Dead, are invited a Day before to come to the Burial betwixt three and four a Clock After-Noon.*

2. *Preciſely at the Stroak of three a Clock, the neareſt Relations place themſelves without the Door or Gate of the Dead Mans Houſe, ſtanding on rows againſt the Wall; but the Women remain within the Mourning-Houſe, and in other Neighbouring Houſes.*

tinence, he hath liberty to Marry another; for they think, that in such a Case it is better to give them leave to live in Marriage with another, rather than to commit fornication and uncleanness, &c.

10. *The Bride during the Solemnization of the Marriage, and some days after, weareth a Chaplet or Garland (both in the Church, and at the Wedding-feast) plated of Majoran, Rosemary, and other choice Herbs, curiously Embroidered with Wreathen Gold, and Silver Laces, and set in Pearls and Granats, &c. as a Token or Mark of her Virginity and Innocency; But if she be with Child before Marriage, then it is (by a strict Law of the Land) forbidden to any such Woman to appear with that Apparel in the Church, or to wear it at any time during the Wedding-feast, which is a great Mortification to them, putting them to Shame and Confusion; but the Bridegroom instead of this, is fined to pay a considerable Sum of Money into the Treasury of the Lords of the Matrimonial-Court, &c.*

XVIII.

A Form of Thanksgiving appointed to be read for the Burial of the Dead, with a Prayer joyned thereunto.

N.B. *Before I ſet down this form of Thanksgiving and Prayer, obſerve:*

1. *That the Relations, Friends, and Neighbours of the Dead, are invited a Day before to come to the Burial betwixt three and four a Clock After-Noon.*

2. *Preciſely at the Stroak of three a Clock, the neareſt Relations place themſelves without the Door or Gate of the Dead Mans Houſe, ſtanding on rows againſt the Wall; but the Women remain within the Mourning-Houſe, and in other Neighbouring Houſes.*

3. *Then the People invited come flocking to the House of Mourning; and joyning their Hands to some of the neareſt Relations, they ſay theſe words:* The Lord Comfort you in your Affliction; *and then they turn back again, and joyn themſelves on ſome Row; where there are ſome times a Thouſand, or more People ſtanding at one mans Burial.*

4. *Immediately after four a Clock the Corps is carried out of the Houſe (all the People following after it) unto the Church-Yard, and ſet down at the Grave, while all the People enter into the Church. Then the Miniſter goeth up into the Pulipt, (or in ſome Churches) he ſtandeth at the Font, and readeth the following Forms.*

DEarly beloved in JESUS CHRIST our Lord! Whereas the Almighty and Merciful God hath taken out of this Thraldom, and called to his Fatherly Mercy and Glory

Glory our Dear {*Brother* / *Sister*} {*Brethren* / *Sisters*} *N. N.* and you have been pleased to accompany {*Him* / *Her* / *Them*} to the place of Burial according to Christian custom in token of your last Respect to the Deceased: Wherefore the neareſt Relations *N. N.* (*here he nameth Father, Mother, Brethren, Sisters*) of the Deceased, render you their moſt humble thanks, kindly offering their Reſpective Love and reciprocal ſervice and kindneſs on every occaſion to every one of you, in due acknowledgment, and grateful Retaliation of that ſpecial Favour and Honour beſtowed upon the Deceaſed; yet teſtifying to do it always more heartily in joy, than in ſorrow.

The Almighty God be pleaſed to preſerve us all from Affliction.

But to the end we may [upon this occaſion of the Burial of our Deceaſed]

ceaſed] be really mindful of our own Mortality, in order to be enabled conſtantly to prepare our ſelves with true Faith, Repentance and a Godly life to a bleſſed departure out of this World; let us implore our Lord God, ſaying thus:

Then he readeth this Prayer.

O Merciful God, Heavenly Father, ſince we know out of thy Holy and true Word that all thoſe that fall aſleep in the Lord, are Happy; therefore we Sing Praiſes and Thanks unto thee, for having delivered {*This our Fellow-members* / *Theſe our Fellow-members*} out of the Thraldom of this Tranſitory Life; and haſt through Chriſt, made Him partaker of thine Everlaſting and Heavenly Kingdom.

And whereas our life is like a Vapour that endureth but for a little while, and then ſoon vaniſheth away,

way, and like a Flower of the Field that flouriſheth for a Moment, and then fadeth away: Therefore we beſeech thee from the bottom of our Hearts, that thou would'ſt graciouſly be pleaſed to put us all in Mind of our being ſinful Children of *Adam*, and of our obnoxiouſneſs unto Death, and of the uncertainty of the Hour of Death; and ſo teach us to number our Days, that we may wiſely lay it to Heart, leſt we be hindred by the Love of this World, and by the things that are in the World; but that we may give our ſelves to watching and Prayers; leſt thy Hand might ſurprize us unawares in our unpreparedneſs.

And if our Hour of Death be come, ſo that we are going the way of all Fleſh; or if in this preſent Hour any of our Fellow-members be dangerouſly ſick, or any where and in any wiſe tempted, or diſtreſſed; be pleaſed, O Merciful God, to let us

ſeelingly perceive the Efficacy of that moſt gracious and ſweet Comfort of the bitter Death and paſſion of thy Son JESUS CHRIST: To ſtrengthen us ſo powerfully by the Spirit againſt all the terrours of Sin, Death and Hell, that we may not doubt, but that JESUS CHRIST is verily our Righteouſneſs, the Reſurrection and the Life; that for our Sins ſake he was delivered up unto Death, and that he roſe again for our Juſtification, and that we are his, whether Alive or Dead; to the end we may ſpend the Pilgrimage of our frail Life in the obedience of thee; and that fighting that good Fight, and finiſhing that Courſe, and keeping the Faith, we may finally depart in thy Peace with an undefiled Conſcience; and after a joyful Reſurrection receive the Crown of Righteouſneſs: Through thine entirely Beloved Son, our Lord and Redeemer Jeſus Chriſt: Who taught us to pray thus: *Our Father* &c.

Or

The Lord Bleſs and keep you.

The Lord cauſe his Face to ſhine upon you, and be gracious unto you.

The Lord lift up his Countenance upon you, and give you both Temporal and Eternal peace, Amen.

Orders and Remarks.

1. *The Miniſter having thus ended, then every one maketh ſome ſilent prayer by himſelf; after which they go every one to his own home; but the neareſt Relations return to the Houſe of the Deceaſed, and after ſome comfortable Diſcourſes, either remain there at the Mourning Seat if they be invited; or go home.*

2. *A Son or a Daughter mourneth two years for their Father, or Mother, in wearing a Black Apparel and a Bonnet; and the Parents a whole year for a Child.*

3. *This Office of Prayer and Thankſgiving is not to be uſed for any that are*

Dead born, but they are buried in private.

4. *Those that have laid violent Hands upon themselves are not to be Buried by the Church-Offices in the Church yard; but by the Hangman in a place appointed for the Burial of Malefactors,* &c.

¶ *Now follow the Prayers and Thanksgivings appointed to be read and joyned to the ordinary Service on the several Solemnities and Holy Days throughout the Year.*

XIX.

A Form of Chriſtian Prayer appointed to be Read the next Day after our Saviour's Nativity.

Lift up your Hearts unto God, and ſay with Devotion.

O Lord God Almighty, moſt Merciful Father, we juſtly praiſe Thee with our Hearts, and with our Mouths, for ever and ever; but moſt eſpecially at this preſent time.

By the tenderneſs of Thy ſignal Mercies we have once again heard the comfortable Annunciation of that moſt gracious and moſt acceptable Meſſage, to wit, that unto us miſerable Sinners is born the Saviour, whom Thou didſt promiſe us in Paradiſe.

Thine only Begotten and Eternal Son, who from Eternity was with Thee, and with the Holy Ghoſt, in the form of God; hath in no wiſe accepted Angels, but the Seed of *Abraham*.

He was not aſhamed at all of our (even of our own) Humane Nature; inſomuch, that He united it with Himſelf unto all Eternity.

He is both God and Man, having Two Natures; and yet but one Perſon; without converſion, or confuſion, or mixture of ſubſtance; but inſeparably joined to one Perſon: And ſo He is our *Immanuel*, God with us.

Yea He, that was in the form of God, hath taken upon Him the form of a Bond-Servant; He took part of Fleſh and Blood; He became like unto us His Brethren in all things, Sin only excepted.

Therefore He is Merciful and Faithful: Compaſſionate and Mighty,

ty, both to Relieve and Reſcue all them that are Tempted.

O Tranſcendent and Praiſe-worthy Myſtery of Godlineſs! God is manifeſted in the Fleſh: He is juſtified in the Spirit: He appeared unto Angels: He is Preached unto the Heathens: He is believed on in the World, and received into Glory!

O moſt gracious God and Father! we know and firmly believe, that we poor Children of *Adam* and *Eve*, were to be everlaſtingly Damned, without this thy Child Jeſus, who was Born in ſo glorious a manner.

Therefore, O Heavenly Father! Lay Thou thy ſelf this thy moſt Holy Child into the inwardſt Crib of our Heart.

And as Thou didſt outwardly Irradiate the Shepherds in the Field with Heavenly Brightneſs; ſo be Thou pleaſed to enlighten inwardly our Mind with Thy Holy Spirit!

Vouch-

Vouchſafe us, O Lord! That our Joy on this occaſion be a true and great Joy; and that this thy Eminent Grace be alſo ſaving to us poor Mankind, in teaching us to deny all Ungodlineſs.

Help us, O Lord! that henceforth and evermore we may live with that Chriſtian Circumſpection and Godlineſs, as it becomes all thoſe in whoſe Hearts Thy Child JESUS is right-ſavingly conceived, and formed by the means of Thy Holy Word and Spirit; to the end we may joyfully and in peace wait for the glorious appearing of the great God, and our Dear Lord and Saviour JESUS CHRIST.

Unto Thee, O Holy Father! O Chriſt JESUS! O Holy Ghoſt! The True and Eternal God! Be Thankſgiving, Worſhip, Praiſe, and Honour, now and evermore, *Amen.*

Pray with Devotion, *Our Father*, &c.

XX.

A Form of Prayer appointed to be Read on *New-Years-Day.*

Pray ye all with Faith and Devotion.

O Merciful God! the Father of our dear Lord and Saviour JESUS CHRIST! We do all acknowledg and confeſs Thee to be the Almighty Creatour; the faithful Preſerver; the moſt-perfectly-wiſe Governour of all things viſible and inviſible.

Thou being Thy ſelf an Eternal Incomprehenſible Light; haſt Created Two great Lights, the Sun and the Moon to be in their ſet times for Days, Months, and Years.

And now by a great and moſt peculiar favour of thine, we are this preſent

preſent Day entring into a new one of thoſe ſet Years.

We appear with Humility before thee, to render our Thanks and Worſhip unto thy Majeſty; for that thou haſt been pleaſed without, yea againſt our Deſerts, to Crown this laſt Year (and all the foregoing Years beſides) with innumerable Bleſſings and Benefits.

But we thank thee in a moſt ſpecial manner, for having defended and protected our beloved Native Country, and preſerved among us the gracious Light of thine Eternal and ſaving Word in a proſperous Peace in the midſt of, and againſt ſo manifold dangers.

We humbly beſeech thee, that thou wouldſt graciouſly be pleaſed to pardon us (according to the multitude of thy tender Mercies) for JESUS Chriſt's ſake all our Sins, wherewith we have provoked thee from our Youth up, and kindled thy Holy Wrath,

Wrath, during the whole ſpace of our Life.

O Lord! Even on this preſent Day we make juſt reflexions upon the Circumciſion of thine only begotten, and moſt entirely beloved, and moſt innocent Son, whom in a marvellous manner thou didſt put under the Law, to the end he might redeem us from the Curſe of the Law.

We beſeech thee, to Circumciſe us alſo in the ſame our Lord JESUS CHRIST with the Circumciſion made without hands, to wit, thro' the bleſſed and effectual working of thy Holy Spirit.

Write thy Law in our Members, and graft thy good pleaſure within our Hearts, to render forthwith unto thee a new, a chearful, a voluntary, and a conſtant Obedience.

Grant that our old Man may be Crucified with Chriſt from Day to Day, and that the new Man alſo may daily

dainly riſe again with him to a Pious and Holy Life.

And in the beginning of this new Year be pleaſed to renew towards every one of us all, thy Grace and Goodneſs.

Towards all Sovereign Chriſtian Princes, *Magiſtrates*, and their ſubordinate Officers.

Towards all Rulers and Miniſters of thy Holy Church.

Towards all Teachers and School-Maſters.

Towards all Houſholds, Married Perſons, Children and Servants.

Towards all Poor, Sick, Diſtreſſed and Exiled Perſons; towards Priſoners, and all ſuch as ſuffer any other Afflictions.

Towards all them that are deceived, going aſtray in an Erroneous way.

Towards all Miſerable Sinners, that hitherto have perſiſted in their Impenitency.

That

That thou wouldſt graciouſly be pleaſed to Adminiſter to every one of them all things requiſite and neceſſary as well for the Soul as the Body.

Help us, O Lord! that in due time we may all attain unto the new *Jeruſalem* in Heaven above; where there will be neither Sun-ſhine, nor Moon-light; but the Eternal brightneſs of thy Holy Face ſhall ſhine upon us.

All this we Beg of thee through our Dear Lord and Saviour JESUS CHRIST: Who taught us to Pray thus:

Our Father, &c.

XXI.

A Form of Prayer appointed to be read on Easter-Monday.

Lift up your Hearts unto God and ſay with Devotion.

O Lord God! Omnipotent God! Holy Father! We have once again had the opportunity to hear and conſider during this whole week (N.B. *They ſpend a whole week upon the Contemplation of our Saviour's ſuffering; ſo that there are Prayers and Sermons every day in all Churches; they dare not open their Shops, nor do any work till after Morning-ſervice; and this Week, they call Holy Eaſter-week; and if any Body ſhou'd not go (at leaſt once) to Church a day, during the whole Week, he would be looked upon*

upon as an Infidel, or an Atheiſt] the Godly Myſtery of our moſt pretious Redemption.

Thou didſt lay upon thine only begotten and moſt entirely beloved Son (who knew nothing of any Sin at all) the chaſtiſement of our Peace.

He muſt be wounded for our Tranſgreſſions and bruiſed for our iniquities, to the end we might be healed by his ſtripes.

But although he was counted among the Malefactours, and had poured out his Holy Soul in his moſt bitter Death; yet with power didſt thou bring him back again from the Dead on the third Day, as the great Shepherd of the Sheep.

He was delivered up for our Sins, but raiſed again for our Righteouſneſs. *Amen!* Hallelujah! Holy, Holy, Holy, art thou; the Lord God! The Almighty! Thou that waſt, and thou that art, and thou that art to come!

Let

Let Heaven and Earth be filled with thy Glory and Majesty: For unto thee only belongeth Power, and Salvation and Honour.

Let our Souls, our Mouths and all that is within us, daily and continually magnifie thy Holy Name.

But furthermore, O Lord! O thou that art the only Fountain of every good thing, that Man hath and is; we beseech thee from the bottom of our Hearts to vouchsafe us an Efficacious Enlightning of our Understanding.

Grant, O Lord, that (perpetually and without ceasing) we may make serious Reflections upon this thy intimate Love, which thus prevailed with thee, that thou gavest thine only and deareſt Son unto the World.

And that we may also consider the Love of the same thy Son, which enforced thus much upon him, as to become obedient unto thee unto Death

Death, yea the very Death of the Croſs.

O Lord JESUS! thou Son of the moſt high! Grant us that in compariſon of thee and of thy Merits we may for the Future count for damage, yea, Filth and Dung, whatever in the Eyes of Men ſeemeth lovely, dear and pretious.

Prevent us, that we may never make the leaſt mention of any other High-Prieſt beſides thee; nor of any other Sacrifice of Atonment ſave thine only; nor of any other ſubordinate Mediatour and Interceſſour in Heaven, but of thee.

Help us likewiſe, that henceforth none of us may live any more unto himſelf; but that we all make it our delight to live freely, and willingly unto thee; even unto thee who dyedſt for us, and roſeſt again; unto thee that art the Lord both of the quick and the Dead.

O Lord! come always to succour thy Christendom, and rescue it from all oppressions.

Send every where a comfortable peace; or at least enable us graciously by thy mighty power in the brunt of Persecutions, that we may esteem thy Reproaches greater Riches than all the perishable Treasures of this World.

Unto thee, O Holy Father, and unto our Lord and Saviour JESUS CHRIST, in the Unity of the Holy Spirit, be Thanksgiving, Worship, Praise and Majesty now and to all Eternity.

Pray with Devotion our Father, &c.

XXII.

XXII.

A Form of Prayer appointed to be read on Holy Aſcenſion-day.

Lift up your Hearts up into Heaven where there is JESUS CHRIST our Redeemer, and ſay with devotion.

O Lord God, Father Almighty! on this day we call to remembrance, how our Lord JESUS, thine only begotten and Eternal Son hath been taken up from this viſible World into Heaven according to his Sacred Humane Nature.

Thou, *O Father*, haſt exalted him, thou haſt given him a Name above every Name; a Power above all Powers; in whoſe *Authority* every Knee muſt bend, and every Tongue muſt

muſt confeſs, that he is the Lord, O Heavenly Father, unto thy praiſe!

O CHRIST JESUS, Son of the Father, thou that only ſitteſt at the Right Hand of the Father!

The Father hath indeed beſtowed a very great and particular Honour upon the Holy Elect Angels: *So that* thouſand times thouſands worſhip him, and ten times ten thouſands ſtand before him. But to none of the Angels did he ever ſay: Sit at my Right Hand.

O Lord JESUS, thou Prince of an everlaſting peace, unto thee only did the everlaſting Gates open themſelves. Thy Kingdom only is an everlaſting dom. Thou alone art the only true King of Honour!

And whereas thou art aſcended to thy God and to our God; to thy Father and to our Father: Thou therefore dyeſt no more, but liveſt everlaſtingly to make interceſſion for

for us; ſo *that* thou art endued with a ſure power, perfectly to ſave both us, and all ſuch as through thee come unto God.

But further more it is thy pleaſure, that in due time we alſo be there with thee where thou art now; to the end that as we have carried *about us* (here on Earth beneath) the image of the Terreſtrial, ſinful and Mortal *Adam*; ſo we may likewiſe in that day carry *about us* the image of thee, as of the ſecond, the Holy, and immortal *Adam* in Heaven.

But in the mean while, comfort, O Lord, thy moſt diſconſolate Chriſtendom here on Earth; and enable us, that in the Shock of all our Tribulations, we may inceſſantly aſcend to thee-ward with godly, pious and right-religious thoughts.

And as thou haſt opened us *the Gates* of Heaven by thy Holy and bitter Death: So preſerve us alſo

that we may not ſhut up the ſame Heaven again by an impenitent and ungrateful courſe of living.

Grant us, O Lord! That in the laſt Day, at thy moſt certain and glorious coming again; we may hear the ſounds of the Trumpet of thy Holy Arch Angel, and have our part that day in the Reſurrection of the Righteous.

And that in that very hour we may be caught up to meet thee; to enter into that bleſſed Land of our Heavenly Father, and to come unto Mount *Sion*; and unto the City of the living God; and unto Heavenly *Jeruſalem*; to the general Aſſembly and Church of the firſt born; and to the Souls of juſt Men made perfect; unto Thee who art the only Mediator of the New Teſtament, and unto God, thine and our Father.

Unto thee, O God, the Father, the Son and the Holy Spirit be, Thankſ-

Thankſgiving, Worſhip, Praiſe, and Honour, now and to all Eternity, *Amen.*

XXIII.

A Form of Prayer appointed to be read on Monday after Pentecoſt.

Lift up your Hearts unto God, and ſay with Devotion,

O Lord God Almighty, moſt Holy Father! we thank thee, we bleſs, we honour, we praiſe thee with our Mouths and Hearts for all thine innumerable Graces, Bleſſings and Benefits.

We thank thee for thy Holy and Divine Word, which (in Holy Scripture) thou art pleaſed to vouchſafe us, and which thou wilt have

to be a Light to our Feet, and a Candle to light us in our way.

Grant us therefore, O God and Father! By the Efficacious enlightning of thy Holy Spirit, that we may indeed highly eſteem this thy Holy Word! and confidently believe, that really it is the very ſelf-ſame Word, which proceeded out of thine own, and moſt Holy Mouth, as a certain and infallible Voice, which by all dutiful engagements of reſpect we are bound and tyed to believe and always to obey.

O Lord JESUS CHRIST, thou Eternal Son of the Eternal Father; God of God; Light of Light; Life of Life; vouchſafe us, that the moſt comfortable myſtery of thy deepeſt Humility may perpetually be before our eyes for our Conſolation: As alſo the tranſcendent myſtery of thy moſt pure and immaculate Incarnation: The myſtery of thy moſt innocent, moſt bitter and moſt ignominious

minious Death: The myſtery of thy victorious Reſurrection from the Dead on the third day; and finally the myſtery of thy Triumphant Aſcenſion into Heaven, and of thy exaltation to the Right Hand of thy Heavenly Father. Be alſo pleaſed O Lord, graciouſly to enable, us that every hour and moment we may cheerfully wait for thy glorious coming again to the univerſal Judgment.

O Holy Ghoſt, the Spirit both of the Father and of the Son, enlighten our dark Underſtanding. Teach us conſtantly to do right what we ought to do, and to leave undone what we ought to leave; and indue ſeaſon to ſpeak, and to keep ſilence. Teach us whatſoever is neceſſary for our Salvation. Keep us from all obſtinate and damnable Errors. Sanctifie our whole Will and Mind. Dwell in us as in thy holy Temple. Comfort us in all our Diſtreſſes. Abide with us in all our

Temptations. Lead us, draw us, and guide us continually unto every good thing. Be thou ſo near and cloſe about us that thy actual preſence may withhold us from our Sins, ſo that henceforth we may not quench thy Spirit any more, nor vex thee with an obſtinate Heart. Redeem all thoſe which in their ſeveral tribulations are crying and groaning unto thee. Enable and fit every one of us in the ſeveral vocations whereunto thou haſt called us.

O moſt Holy, moſt bleſſed and moſt glorious Trinity, Father, Son and Holy Ghoſt; Thou that alone art the only True and Eternal God; maintain, protect and keep thy Militant Church, whereſoever diſtreſſed upon the Face of the whole Earth, and bring us all in due time out of the boiſterous Waves of theſe diſmal Calamities, unto the joyful Haven of Life Everlaſting, through our Dear Lord and Saviour JESUS CHRIST. Who taught us to pray thus, *Our Father*, &c. XXIV.

XXIV.

A Form of Prayer appointed to be read on the day of Church-Dedication.

ALmighty, God the Father of our Lord and Saviour JESUS CHRIST; tho we know out of thy Holy Word, that thou, who haſt Created the World, and art Lord of Heaven and Earth, doſt not dwell in Temples made with Man's Hands; and that thou art not waited on, nor ſerved with Man's Hands, as if thou hadſt any need of them, ſeeing that thou thy ſelf doſt communicate to every Creature both Life, Breath and Being.

And tho we know alſo, that the true Worſhippers, that worſhip thee in Spirit and in truth; may and

ought to lift up pure Hands every where; yet we highly rejoyce and thank thee, O God, with our Mouths and with our Hearts, for that peculiar and ſignal favour of thine, that hitherto thou haſt vouchſafed us the proſperous and peaceable enjoyment, of ſo many holy Churches, Chapels, and Tabernacles deſtinated for Prayers and other Divine Services, where thy People may be aſſembled in thy name to perform all the Religious Acts of Divine Worſhip.

Our Mouth O Lord, our Soul, and all that is within us, ought to thank and worthily to magnify thee for ſuch an infinite Benefit of thine, in that thou haſt opened both to us and to our Fathers (as thou doſt ſtill) thy bleſſed Mouth, to let us hear thine own, divine, undoubted and joyful voice, as it was clearly and perfectly delivered by the inſpiration of the Holy Ghoſt, and which without

without any contradiction is contained in both Testaments; and thereby thou hast freed and graciously delivered us from humane Traditions, which tho' they have some outward shew agreeable to the flesh; yet they are clear contrary to Thee, and opposite to thy revealed Will; yea, they are erroneus By-ways and deceitful Traps.

But most especially, we most humbly thank thee from the bottom of our Souls, that thou, O most high God! Whom neither the Heaven, nor the Heaven of Heavens is able to contain, art pleased to receive us, even us for thy Temple and habitation; tho' by nature we be but Children of wrath; yea, we are dark, unclean and corruptible Vessels, full of maliciousness and filthiness.

But grant, we beseech thee, that we may be (more and more, and stronger and stronger) founded and builded

upon the foundation of the Prophets and Apoſtles, where JESUS CHRIST is the Headſtone of the Corner, and that in him our Head we may grow up conſtantly to a Holy Temple and Habitation of God in the Spirit.

Send down thy Heavenly Light to illuminate our dark Underſtanding.

Prevail thou upon our Will, our Mind, our Thoughts and Cogitations; and upon all the Powers and Faculties of our Mind, that we may be more and more deſirous and apt to comprehend and inceſſantly to make ſerious reflexions upon Divine and Future things, which are Celeſtial, Spiritual, Incorruptible, and Eternal.

Take away from amongſt us all wilful Ignorance, all Unbelief, Pride, Envy, Hatred, Revenge, Contention, and all other the like irregular Paſſions, whereby thy *H*oly Temple as by curſed Idolatry would be polluted,

luted, and the Spirit of Grace, would be grieved or totally quenched.

O Lord, be thou pleased in thy Favour to Sanctifie, to Consecrate, and to Adorn our Souls and Bodies, as thy spiritual and beloved Sanctuaries, and Beautifie our Inward Man with all pretious Ornaments of true *Holiness* and Godliness, which thy *Holiness* may take pleasure and delight in: Kindle and foment in us an unquenchable flame of a True, Pious, Pure, and Everlasting Devoutness. Let the Oil and the Light thereof never fail in the Lamps of our *Hearts*; but grant, O Lord, that they may burn both Day and Night; that every Moment we may be in readiness to depart hence in a happy disposition, making haste to meet thee in thy glorious and joyful Appearing.

O God, our Creatour and Father, have compassion upon the whole Christendom, which is thy *Houshold*,

hold, the Apple of thine Eye, thine Inheritance, yea, the Pillar and ground of Truth, which by thy meer Grace, Love, and tender Mercies, thou haſt ordained from Eternity, to Adopt them for thy Children and Inheritors.

Now therefore have Mercy upon them, and be pleaſed to comfort, to ſtrengthen and reſcue them, whereſoever they be expoſed to any Diſtreſs and Tribulation.

O Lord, *JESUS CHRIST*, thou Son of God, thou Lamb of God who takeſt away the Sins of the World, let the Bowels of thy tender Compaſſion be moved towards them, that were given thee of the Father from Eternity, to Redeem them from the Earth with thy Blood: For in all our Anguiſhes and Neceſſities, thou alone art, and remaineſt our only ſure Refuge, the only Saviour of us all, our Helper in time of Trouble, our Mediatour and Advocate.

O

O *Holy* Ghoſt, thou that art the Power from on *High*, thou that art the Earneſt, the Seal, and the Comforter of the Elect, whereſoever thou knoweſt any lack of Knowledg, any want of Confidence in God, of Patience, of *Hope*, and Charity; there be thou pleaſed, [by a plentiful Effuſion,] to pour out thy ſelf into the *Hearts* of all ſuch as are weak in Faith, of ſuch as go aſtray, or are tempted, or wounded in Mind; and if it be not repugnant to thy *Holy* Will, bring all Chriſtendom, (divided by Schiſms,) unto one and the ſame Faith, and to a right knowledg of thy ſaving Truth, that we altogether may endeavour to keep a firm Unity, pleaſing unto thee, by the Bond of Peace.

And Finally, O thou only True, Living and Eternal God, thou Prince of Princes, thou great God of *Zebaoth*, encline the *Hearts* of all Kings and Potentates here on Earth to a perfect

perfect Peace. Put a ſudden ſtop to all manner of Blood ſhed and Havock; to the end, that from the riſing of the Sun, unto the going down thereof, (upon the Face of all this habitable World,) there may be offered up to thine Omnipotent Majeſty, the pure Sacrifice of Everlaſting Thankſgivings; and that, (when this diſaſtrous Pilgrimage ſhall be finiſhed,) we may be taken up into thy Houſe, where there are many Manſions, filled with unſpeakable and heavenly Joy, and everlaſting Felicity. Grant us all theſe Graces through our Lord and Saviour *JESUS CHRIST*: Who Taught us thus to Pray:

Our Father, &c.

Here

¶ *Here follow the Prayers appointed to be Read, and added to the ordinary Service, when the Senate iſſueth a Proclamation for a Day of Faſting and Prayer upon ſome extraordinary occaſion.*

XXV.

XXV.

A Form of Prayer to be joined to the Ordinary Service, the Contents whereof are,

1. *A Description of the Eminent Blessings of God bestowed upon us.*
2. *Confession of our Unthankfulness, and of our Sins.*
3. *Humble Deprecation for turning from us dangerous Wars.*
4. *Petitions to God, that he would be pleased to perpetuate towards us the gracious continuance of his Mercies.*

Lift up your Hearts unto God, and say with Devotion,

O Lord God, Almighty! Heavenly Father! We poor Sinners, and heavy-laden, appear with a contrite

trite and ſorrowful Heart before thy Divine Majeſty: We freely acknowledg that we have received at thy Sacred Hands innumerable multitudes of Bleſſings, which thou haſt been pleaſed richly to pour out upon us, and upon our Fathers, both in *Soul* and *Body*; in which thou haſt brought us forth out of the darkneſs of Spiritual *Egypt* and *Babylon*; and for a long time thou haſt ſpread over us the comfortable Rays of the Light of thy Holy Word above many other Nations. Thou haſt made known to us thy Holy Will by a free Communication of thy Juſt and Holy Law, that by the Accuſation thereof we might be throughly convinced of our Sins, and the Puniſhments enſuing thereafter; and that thereby we might be obliged to work out a bleſſed and ſaving Repentance, by a ſanctified Humiliation of our ſelves before thee.

Further-

Furthermore, Thou O Bountiful Lord God, haſt revealed unto us ſinful Wretches thine only begotten Son the Lord JESUS CHRIST, our only Refuge, whom thou mad'ſt to be Sin for us, when he knew no Sin, and haſt ordained him to be our Mediatour, who for our Iniquities was to be Accurſed, Wounded, and Bruiſed, to the end we Miſerable Wretches might obtain an everlaſting Attonement.

And to the end that we might be unfeignedly thankful unto thee, thou thy ſelf, O Lord, didſt preſcribe to every one of us, (according to our ſeveral Callings,) many good and holy Works, which we ought to have done by a principle of Faith, in purſuance of thy Word, to thy Honour, to the Service of our Neighbours, and to the ſtrengthning of our own Hope and Comfort.

Moreover, thou haſt kept us, and our beloved Native-Country, under the

the Wings of thy Fatherly Protection, unto this Day; ſo that we could ſafely and fully enjoy that bleſſed Light of thy pure and eternal Word, notwithſtanding the manifold Bloody Combinations of Fierce and Cruel Enemies, plotting inceſſantly againſt us. Thoſe that hate (with a deadly hatred,) thy Word, and thy Holy Goſpel, being incenſed againſt us alſo, (becauſe of thy Word,) have indeed often gaped upon us with their Mouths to ſwallow us up; but thou, O Lord, didſt never give us over for a Prey unto their Teeth.

And again, (as if all theſe Benefits were too little,) thou haſt bleſſed our Corn fields, giving Rain to our Seed for a great many Years together, and haſt plentifully encreaſed the Fruits of the Earth for the ſuſtenance both of Man and Beaſt; and from very Heaven haſt thou viſited us with Fruitful Seaſons, whereby our

our Hearts were filled with Joy, and our Bellies with godly Meat.

And when we obeyed not thy Voice, but moſt raſhly tranſgreſſed thy Commandments, (as we are wont to ſin continually againſt thee,) thou didſt neither altogether ſpare the Rod of thy Chaſtiſements, nor ſurprize us on a ſudden; much leſs didſt thou give us, or our Children, over to the Rage of our Enemies, but only now and then thou didſt Chaſten us with thine own Hand with Peſtilence and Mortality; and ſometimes with other Plagues; and tho' grievous, yet at all times graciouſly mixt with gentleneſs and compaſſion, as a Father Chaſteneth his Children in great Pity with his own Hand.

But now, O Lord, we muſt needs confeſs, and humbly acknowledg, that becauſe of all theſe Favours which we have abuſed, the multitude of thy manifold Bleſſings hath accordingly

accordingly encreaſed the multitude of our Sins, and the juſt puniſhments thereof. For, thou mad'ſt appear unto us thy Heavenly Grace in JESUS CHRIST, to the end we might, (as faithful and thankful Children,) deny all Ungodlineſs, and live a Holy Life in this preſent World, waiting for the bleſſed and glorious appearing of our Lord and Saviour JESUS CHRIST. Our Light ought to have ſhined before thoſe Men, (*) that live among and about us, to the end that by our good Works they might have been furthered to the love of Truth, and to the fellowſhip of thine everlaſting Kingdom; but our Ignorance, Ingratitude, and Maliciouſneſs, is ſo great, that the fruits thereof are ready to fall upon our heads! Our Sins reach to the place of thy Holy Habitation, Crying for Vengeance, O Lord, thou great and terrible

(*) *The Inhabitants of the Popiſh Cantons.*

terrible God, who keepeſt faithfully thy Covenant to them that love thee, and keep thy Commandments. We have Sinned; Alas! we have committed Impieties; we have done perverſly; we have ſtarted aſide from thy holy ways.

Thou calledſt us, thou ſpakeſt to us by thy Word early in the Morning, and at Evening. Thou haſt awakned us, and frighted us, and warn'd us with Signs in *Heaven* above, and on Earth beneath. But as for our part, we did neither Anſwer nor Obey thee, and the Vanity of our *Hearts* is broken forth into ſuch a general Temerity and Boldneſs, that our Offences were multiplied in the very midſt of thy Chaſtiſements, and under the very Scourge did our Wickedneſs grow. Therefore we juſtly feel the encreaſe of thy Burning Wrath, and nothing belongeth to us but Shame and Confuſion; but unto thee, O Lord, belongeth

longeth the *Honour* of thy *Holy* Vengeance.

But notwithſtanding all this, O Lord, ſeeing thou art a Father in Compaſſion far above all the Fathers in Heaven and Earth, our comfort relieth ſtill upon the multitude of thy tender Mercies in the very midſt of Death it ſelf. For thou art yet, and ſtill remaineſt a God of Mercies, and thy Hand was never ſhortned, as if it were not able to help: Remember, therefore, the infinitneſs of thy Compaſſions towards us that are in great Sorrow. Keep from us Violence, Blood-ſhed, and Devaſtation of the Land, Treaſon, Diſloyalty, and Privy Conſpiracy.

Fight thou thy ſelf for us, and for thy People, whereſoever they be in Diſtreſs; O thou Lord of Hoſts! graciouſly conſider that we alſo are a People upon whom thy Name is called. We do not preſume to have any regard unto our own Godlineſs, but unto

unto thy Free Promiſe in *JESUS CHRIST*, the only Throne of all Grace and Forgiveneſs. O Lord! If thou ſhouldſt direct the Holy Eyes of thy Juſtice unto our Maliciouſneſs, there would be no Judgments, no Calamities, ſufficient to appeaſe thy Holy Indignation; but direct thou them upon the moſt Holy Innocency, upon the moſt perfect Obedience, upon the moſt bitter Death, and upon the moſt acceptable Interceſſion of thy Son *JESUS CHRIST*, without whom there is neither Comfort for us, nor any Refuge to be expected. Have Mercy upon our poor Babes and Sucklings, and pitifully look upon ſuch as know no difference betwixt the Right Hand and the Left.

We know very well, O Lord, that thou art not bound to ſave us, nor our Children, but in great Juſtice thou mayſt raiſe up any other People unto thy ſelf, more thankful than

than we have been, whereſoever thou pleaſeſt; but we humbly deſire the continuance of being thy People. Why ſhould our Enemies ſay, where is their God? Where is their Goſpel? Whereas thou alone art the only true God, and the Goſpel is the Word of thy Holy Mouth. Preſerve us from Darkneſs and deceitfulneſs of Errours. Help us daily to grow up in the knowledg of thine Eternal Truth, to wax ſtrong, and to perſevere therein unto the end; and grant that our Teachers may ſet forth thy Word, for our Learning, without fear and diſſembling, in Meekneſs, and in the Zeal of God, until thy bleſſed appearing. Graft thy Laws in the Hearts of our Sovereign Lords and Magiſtrates, O thou King of Kings! And in theſe Perilous and Calamitous Times Arm them with the Fear of God, with Wiſdom and Magnanimity. Strengthen our Rulers both in Church and

State with power from on high, as thou didst *Moses* and *Aaron*: And graciously move the Hearts of the whole Commonalty, that we all may be kept (and willingly guided by them,) in thy Paths, to live a Pious, Peaceable, and Sober Life; and let thy Power Rule also in our Families among Old and Young.

We humbly beseech thee, (as being moved by loving Sincerity, and Charitable Compassion, towards our Fellow-Members, and beloved Brethren in the Faith, wheresoever, and whensoever, Oppressed, Tempted, and Persecuted,) that thou wouldst be graciously pleased to shew them the tenderness of thy great Mercies. Bring to nought, O Lord, the horrid Machinations of their Blood-thirsty Adversaries: Strengthen to thy Faithful People their Head-Rulers, and Chief-Officers: Keep them from all the Treacheries of the Wicked; bless their Consultations,

tations, and prosper them by the influence of thy Spirit, to the comfortable support and defence of the Desolate; to the end that we all may every where worthily Honour and Glorifie thee our God and King with a Godly and Evangelical Life, and persist constantly in every good thing; and that we may strengthen our Brethren that are weak in the Faith, with a laudable Example, that thereby our Persecutors and Adversaries, if possible, may be won and assuaged; grant us all these Favours, O Lord, for the Advancement of thy Holy Kingdom, to the Honour of thy Holy Word, the Praise of thy Name, and to our Temporal and Eternal Blessedness, through our Lord and Saviour *JESUS CHRIST*, who Taught us to Pray,

Our Father, &c.

XXVI.

A Form of Prayer appointed to be read in time of perſecution; that God would be pleaſed to deliver our Foreign Brethren from all Diſtreſs and to keep us from Wars and tumultuous Inſurrections.

O Lord! Almighty and Eternal God Heavenly and moſt gracious Father; we proſtrate our ſelves before thee with our hearty ſupplication, humbly beſeeching thee, that thou would'ſt be pleaſed to look with the gracious Eye of thy pitifulneſs upon all thoſe godly and faithful Chriſtians, which now at this preſent time are groaning under the heavy load of vexations and oppreſſions in ſeveral Provinces, and Countries by reaſon of our Ancient and moſt Holy Catholick Faith: We confeſs that we all have indeed deſerved

deſerved (long ago) the dreadful effects of thy wrath and judgments: But, O Lord, thoſe Perſecutors of us and of our Brethren in the Faith, do not make our Sins the object of their Cruelty; but the chief and only reaſon of their being incenſed againſt us, is, becauſe we highly prefer thy Holy Laws to the Traditions of Men, and becauſe we would not truſt in our own Works, nor in the merits of Men; but put all our confidence entirely upon thee the only true God, and upon him whom thou haſt ſent, JESUS CHRIST. Therefore keep us O Lord from ſtumbling, leſt [for fear and terrour] we fall away from the confeſſion of thy everlaſting Truth. Come (now and ever) to the deliverance of all diſtreſſed and afflicted People; and convince the Adverſaries of the truth of thy Word; And give to the World evident demonſtration of thy mighty Arm, that they may know

that it is as ſtrong now (at this time) as ever it was in times paſt. Repleniſh our Hearts with a lively comfort of thy Holy Spirit, that (with a conſtant perſeverance) we may ſtick unto thee until Death; and that (without being affrighted by mortal Men, who can only kill the Body;) we may rather fix our Eyes conſtantly upon Thee, who alone canſt caſt both Soul and Body into the nethermoſt Pit of Hell.

Vouchſafe alſo, O Lord of Hoſts, to all Chriſtian Sovereigns, and Magiſtrates, true Faith, Piety, Wiſdom and Valour, that in the preſent dangerous juncture of ſuch calamitous Times, they may hold out againſt all the boaſting Threats and deceitful Contrivances of the Wicked. Keep their Subjects in awe, that in true Godlineſs and Uprightneſs, they may awfully obey them, being always in readineſs both faithfully and valiantly to fight for their Intereſt;

reſt; as at all times thou haſt ſhewed ſuch gracious effects of thy Love towards *thy People*. All this we beg for the glory of thy Holy Name, and for the ſaving health of thy beloved Spouſe the Church; through our only Lord and Mediatour JESUS CHRIST: Who taught us thus to pray,

Our Father, &c.

XXVII.

A Form of Prayer appointed to be read in troubleſome Times; the Contents whereof are,

1. *An humble acknowledgment of Gods benefits, in no wiſe inferiour to thoſe, which God beſtowed upon the Ancient People of Iſrael.*

2. *Our unthankfulneſs for the ſame.*
3. *Petitions for forgiveneſs of ſins.*
4. *For Grace in all Eſtates of mankind;*
5. *For Peace; and*
6. *For the Converſion of our Adverſaries.*

O Lord God Omnipotent: Thou only Creatour, Preſerver and Governour of all things that are in Heaven above, and on Earth beneath, we appear once again before thy Holy Face, as a People of thy purchaſed poſſeſſion; who by thy peculiar Grace do acknowledge thee, the only true God, and him whom thou haſt ſent, JESUS CHRIST.

O Lord! Lift thou upon us again the gracious Light of thy Countenance, and accept our Prayers. Have regard unto us in the ſame thy well-beloved Son, and for his ſake be favourable and gracious to us. O Holy and Eternal God! If we conſider the infinite Graces and Benefits, wherewith thou haſt bleſſed both us and

and our Fathers theſe ſeveral years, and how lightly we have eſteemed them on our ſide; we have reaſon to be covered with confuſion and ſeiſed with Terrour. For in truth, the ſame acts of thy loving kindneſs, which thou beſtowedſt formerly upon thy Ancient People *Iſrael*, haſt thou beſtowed upon us: When with thy mighty Arm thou deliveredſt them from their Enemies; when thou plantedſt them in a peculiar Land flowing with Milk and Honey; when thou providedſt them with Holy Laws and juſt Ordinances under ſuch of their own Sovereign Powers, as were born of and among themſelves; but particularly, when thou entruſtedſt them with a Holy, undoubted Divine Service, wherein only thou tookeſt all thy delight; by the means whereof they were to be ſecured, not only as to this temporal, but eſpecially alſo as to the Heavenly, moſt bleſſed and Eternal Life.

The very ſelf-ſame Bleſſings O Lord, haſt thou mercifully poured upon us (without and far above, yea againſt our deſervings;) and haſt alſo by thy Fatherly care graciouſly been pleaſed, to maintain us powerfully hitherto in the proſperous enjoyment thereof! By thy Goodneſs our Fields flow unto this Day with Fruitfulneſs, not only for our own ſuſtenance, but alſo for the ſupport of a great multitude of poor Orphans and Strangers. Thou haſt bleſſed us with a peculiar State, free from all manner of Bondage, ſo that by thy Mercies we live under the Protection of our own, and moſt gracious Sovereign Lords, who faithfully watch over us, being careful for our preſervation. Thou haſt bleſſed us with ſuch a pattern of religious Worſhip, as thou thyſelf haſt reveal'd to thy Holy and moſt Ancient Servants the Patriarchs, Prophets, Evangeliſts and Apoſtles; it being

being thine own, pure and infallible Word; insomuch that no Man (endued with true Reason and Understanding) can in the least doubt of its truth: So that now we are assured, and convinced of all this; and our own Hearts do convince us of the Duties we lye under and of the great engagements we have, freely to acknowledge these Graces with a zealous and most grateful mind. And indeed who is there amongst us that either could or durst deny it? But alas, Our stupidness! alas, Our unthankfulness and depravations are exceedingly great! We must needs confess, that our Land (notwithstanding all the sundry Divine Admonitions) is burthen'd with such a heavy load of all manner of Sins, and perpetual provocations, as that thy Holy Justice is loathed of indulging us any longer.

But O Lord, thou unexhausted Fountain of Graces and Mercies! The

The due reflections we make upon the tenderness of thy Fatherly Compassions, would not have us to sink into Despair; for be the Sins of Man never so highly prevailing, yet the Riches of thy Grace will always prevail far above them, whenever we make our hearty endeavours to seek after Thee with a true and unfeigned Repentance, and with a holy and constant purpose of a true and real amendment of Life.

Therefore, O most gracious Father, be mindful (we humbly beseech Thee) of those glorious Riches of thy Grace in the present juncture of these calamitous Times. O thou God of Mercies! Have Mercy upon us, and upon our innocent Babes and poor Sucklings which are not yet sensible of any difference betwixt the Right Hand and the Left. Do not look upon us with the Eyes of thy Justice, but with the Eyes of thine infinite Goodness: Consider

O

O Lord, that we are poor sinful creatures from the Womb. Remit, O Lord! Forgive and pardon O Lord! and forget all our Transgressions.

Our Sins are indeed like Scarlet, and as Red as Crimson; but be thou graciously pleased, O Lord, to make them as White as Snow, and as pure as tender Wool. Let not thy Holy Name suffer any reproach because of our Sins! Grant to us all a true penitent Heart, and such a lasting and saving Repentance, as that henceforth we may be perpetually mindful of amending our sinful Life.

Strengthen with thy Spirit O Lord! All those whom in all Cities and Countries thou hast ordained to Preach thy Holy Word; and vouchsafe them thy Grace to be to all Men a Pattern in Doctrin and Conversation, in Charity, in the Spirit, in the Faith; in Chastity, and in all Godly and Christian Vertues.

Be

Be Gracious, O Lord, unto our Sovereign Lords; compaſs them with, and keep and increaſe in them all Graces and Gifts of the Holy Ghoſt:

But moſt eſpecially adorne them with true Piety, Wiſdom, and Magnanimity; and ſo eſtabliſh their Minds, that (at all times and in all things) they may endeavour perfectly to pleaſe thee and to rule according to thy Holy Will.

And grant likewiſe unto us (their Loyal Subjects) and to all the Chriſtian Commons of this Country, ſuch pious, obedient, and ſubmiſſive Hearts, that with a true fear we may for thine own ſake ſubmit our ſelves unto, and willingly in all things obey all our Rulers according to thy Holy Word; ſo that under their Protection, we may further enjoy the ineſtimable Jewels of our Spiritual and Temporal Liberties; both we and our Wives and Children,

in

in a quiet poſſeſſion of our Houſes and Eſtates.

And as it is an Act of Chriſtian Duty, and a real demonſtration of Brotherly Love and Charity, to Pray for our Brethren, ſo we humbly beſeech thee likewiſe for all our dearly beloved Brethren in the Faith; that thou, even thou, O Faithful God, wouldſt be graciouſly pleaſed to enlarge the tenderneſs of thy Mercies towards them, in all their ſeveral Neceſſities, and to procure for the whole World, and ſpecially for thy beloved Church, a proſperous and laſting Peace: Comfort alſo and deliver all Sick, Afflicted, and Sorrowful Hearts, and ſhew thy Pity, to all Poor Priſoners and Captives.

And finally, we beſeech thee alſo for all our Enemies, be they either Deceivers, or ſuch as are Deceived; thoſe of them that are yet thine, that thou wouldſt be pleaſed graciouſly to further their Reconciliation with

with thee; enlightning them with the Grace of the Holy Ghoſt, that they may abſtain from Slandering, Vilifying, and Perſecuting thy Truth; to the end that they may jointly with us only acknowledg thee, and Worſhip and Glorifie thee the true God with an unanimous Heart. All theſe Divine Graces, grant to us all, O Merciful Father, through our Dear Lord, and only Mediatour and Redeemer *JESUS CHRIST*, in the Unity and Power of the Holy Ghoſt, to all Eternity, *Amen*. Pray with Devotion,

Our Father, &c.

XXVIII.

XXVIII.

A Form of Prayer appointed to be Read in dangerous Times.

It containeth, 1. *A Confeſſion of manifold Bleſſings received from God;* 2. *Our unthankfulneſs for the ſame;* 3. *A Petition for Remiſſion of Sins, and for turning away from us all dangers of War, and for comfort and ſtrength in all our Calamities.*

O Lord, God Almighty, Heavenly and moſt gracious Father, we ſenſibly perceive, we feel, and we ſee, that the Day of Viſitation is approaching more and more, both towards our own, and other Countries, even unto thoſe, which thou haſt graciouſly been pleaſed to ſpare hitherto, according to that Peculiar

culiar and Fatherly Tender-heartedneſs of thine.

How heartily are we deſirous to come and appear again before thee, as formerly we did, with a ſerious purpoſe, and ſincere intent, to pour out our ſorrowful Hearts unto thee our only Helper in time of Troubles, and openly to lay down into thy Boſom the great Hardſhips and Afflictions, we lie under!

But if ſeriouſly we call to mind and ponder, how great and innumerable Bleſſings thou haſt poured upon us, and upon our Children, both in Soul and Body; yea, in a more plentiful meaſure, than our dear Anceſtors of Bleſſed Memory could ever have hoped for.

If we conſider, that tho' of all the Nations in the whole World, we be the leaſt, the weakeſt, and moſt deſpicable People, yet by thy great and undeſerved Grace, and particular Mercy, we have fully enjoyed

joyed the benefit of ſuch an Extraordinary Peace, as ſurpaſſeth that of all other Commonwealths, far above all Dominions, Principalities, and Kingdoms of Chriſtendom.

And if, beſides all this, being convinced with Thouſand Experiences of thy favours, we neither can, nor dare deny, that thou, O Faithful God, haſt never, (as yet) caſt off our weak Prayers; and that we had free opportunities often to render thee our Publick Thankſgivings, for having turned away from our Borders the utmoſt dangers of Wars, for having removed from us all kinds of ſudden Death, by Peſtilence, and other deſtructive Epidemical Diſeaſes, for mitigating (in a moſt gracious and miraculous manner,) the Rage of Famine and Dearth, which for a great while we were obnoxious unto; upon which Deliverances we always offered our publick Vows and ſolemn Promiſes

of

of hearty endeavours to remain ſenſible of, and conſtantly thankful unto thee for ſuch Eminent Favours: But indeed we have never practiſed the ſame, nor pay'd thee our Vows with a due Zeal; but all our Promiſes were like the Dew that in the Morning ſoon vaniſheth away.

O Lord, Alas! O Lord, we have therefore juſt reaſon to accuſe our ſelves of having kindled the flaming fire of the fierceneſs of thy Juſt Wrath; and, to confeſs, that thou haſt ſufficient cauſe to ſupply this thy long-ſuffering, and gracious delay of Puniſhments, with a double ſeverity of thoſe ſudden and grievous Judgments which we have (long ago) juſtly deſerved.

For thou art a God indeed, that will not be mocked, nor deluded. Thy Spirit doth not ſtrive for ever with the Children of Men, but thou ſhorteneſt their Days. Thou art a Juſt and Impartial Judg, whoſe Indignation

dignation is at all times, and in all places, manifeſted from Heaven upon the Ungodlineſs of all ſuch obſtinate Sinners, as will perſiſt in their Impenitency. Thou threatneſt without ceaſing, yea Daily, and at every Hour; ſo that if Men will not turn again, thou whetteſt thy Sword, thou bendeſt thy Bow, thou prepareſt thy Weapons, that they may Kill, and ordaineſt thine Arrows that they may conſume them.

But yet, O Lord God, thou unexhauſted Fountain of Mercies! We are likewiſe mindful of thine infinite Goodneſs, knowing, that it is not thy will, that Sinners ſhould caſt off all their confidence in thee, and utterly deſpair, nay, not under the very heavieſt Load of Sin.

Thou didſt never ſtop thy Holy Ears to the Voice of the Groanings of ſuch as at any time called upon thee with true Humility, and with unfeigned

unfeigned Repentance; yea, every Day thou reneweſt thy Grace; and wherever Sin aboundeth, there thy Grace aboundeth yet far above it, provided *we humble our ſelves with a* real Amendment and Reformation *of our Lives, then we may be ſure* of that comfortable and gracious forgiveneſs *of our Sins*, which thou haſt promiſed, *to poor Mankind*, in our Lord and Saviour *JESUS CHRIST.*

Upon ſuch Aſſurance, we humbly appear this Day before thee, O Lord, to ſeek thy Holy Face; be Gracious O Lord, forgive us O Lord, look upon us O Lord, in the face of thine Anointed! Do not ſhut us up, nor our Children, into the Hands of thoſe that Hated us from our Youth up; for it is certain, that they do not Hate us for our Sins-ſake, be they never ſo great and grievous, but becauſe of thine Eternal, Holy, and Undoubted Truth; and becauſe we are reſolved (by thy divine help, and

and gracious assistance,) never to turn aside from the Voice of thy Mouth, neither to the Right Hand, nor to the Left, tho' it should cost us our own Lives.

But as to such as count us like Sheep fit for Slaughter, being perswaded, that in Killing us, they do a most acceptable Service to thee; let them know, O Lord, their Errour, and that thou wilt require the Blood of thy Beloved at their Hands.

But, O Holy God, and Father, if so be that thou hast purposed, in thy Holy Will, that we should Seal with our own Blood the Doctrin of Christ, which indeed is the only True Ancient, True Apostolick, and True Catholick Worship and Religion; then thy Holy Will be done, according to all thy good pleasure; and vouchsafe us, (we beseech thee) and to all our Brethren in the Faith, *wherefoever they suffer the like* Oppressions,

ſions, power and ſtrength to offer up our ſelves freely unto thee with a conſtant Magnanimity. Only enable us with thy Grace, to Magnifie, to Sanctifie, to Honour, and Glorifie thee, be it either to Die, or to Live. And then, O Lord *JESUS*, thou Son, and Lamb of God, acknowledg us for Sheep of thy Paſture, and ſuffer us not to be plucked out of thy Almighty Hand. Repleniſh our Souls with the Comfort of thy Holy Spirit, in the midſt of our Deſolations, that with Courage we may fill up the Number of our Brethren, and receive our part of Bleſſedneſs with them in the Day of Reſurrection.

O thou King of Kings, in whoſe mighty Hand, and under whoſe government are the Hearts of Men, to lead them as Rivers of Water; ſo lead the Potentates and Head-rulers of the World, and particularly thoſe of Chriſtendom, to diſpoſe

poſe them to ſpare us, and to treat us peaceably. But moſt eſpecially, we humbly beſeech thee for our Gracious Sovereign Lords, and Fathers, as alſo for all ſubordinate Magiſtrates; and for all other Protectours of thy Holy Chriſtian Church; do not lay to their charge, O God, the Sins of the Land; and in the ſurpriſal of ſuch dangerous Times, be thou unto them (in all things and in all occurrences by day and by night) their Wiſdom, their Shelter and their Councellour; and ſo bleſs them, that in all perils and difficulties they may be circumſpect, unanimous, watchful, patient, and of an undaunted Courage.

We beſeech thee likewiſe (with no leſs fervency of Heart) to ſend into thy Vinyard, and preſerve therein faithful Labourers, qualified with ſuch gifts, as that they may duly ſhew forth (to us and our Children) the Word of Life; Shining before all

the People with a bright Pattern of Godlineſs; and bountifully beſtow the Riches of thy gracious Bleſſings upon their Planting and Watering, that we may truly know, and worthily Honour, Love, Fear thee, the only, Eternal, and true God, and him whom thou haſt ſent, *JESUS CHRIST*; and that we may beware of ever returning any more (under pretext of Grace) to ſuch a height of boldneſs, as to provoke thee to wrath; and grant to us, and to all the Citizens and Inhabitants of this City and Canton, ſuch pious, obedient, humble and penitent hearts, that next unto thee (our dear and gracious God) we may alſo for thy ſake be faithful and upright towards all ſuch as are thy Vice-Gerents here on Earth; awfully and willingly to ſubmit our ſelves under their Authority; heartily to love and cheriſh them both in Proſperity and Adverſity; and ſo to main-

maintain and support the undoubted Rights and Prerogatives of their Gracious Government, that upon all occasions (how dangerous soever, yea, were it with the loss of our own Lives and Fortunes) we may stand by, and unseparably adhere to them against the attempts of any Enemies.

Keep, O Lord (if it be thy holy will) all the Confederate Cantons of *Switzerland* from permicious Plots; from Disloyalty; from Treason; from Division and intestine War; and from all kind of deadly Diseases and Sickness.

Preserve and multiply the Fruits of the Field for the sustenance of Man and Beast.

And finally, comfort all poor, sick, afflicted and exiled persons; all Prisoners and Captives, and such as (upon any account whatsoever) are distressed, troubled in mind, and of a broken Spirit: Grant us all these Favours, O

Lord, throughout Dear Lord and ſweet Saviour *JESUS CHRIST*; who taught us thus to pray,

Our Father, &c.

XXIX.

A Prayer appointed to be Read upon the ſame occaſion; containing

1. A confeſſion of Sin. 2. An humble Petition to God for forgiveneſs thereof. 3. And for granting us true Repentance; 4. And his favourable ſupport in all Eſtates and Conditions, &c.

OMnipotent Lord God, Heavenly Father; we all know, we believe and acknowledge, that in all thy Doings there is Juſtice and Holi-

Holineſs: And if thou be pleaſed to viſit the Earth with Dearth and Famine; with Mortality and Peſtilence; with unhappy and deſtructive Wars, to waſte Nations; or with any other ſort of grievous puniſhments and deadly Plagues; it is certainly for no other reaſon, but only for having been provoked thereunto by the great and manifold Sins of a Stifnecked People: It being evident, that thou haſt no delight in the Death of a Sinner, but that thou would'ſt rather have him to turn and live.

And now, O Lord! Our Sins are very great.

Great are they becauſe we perfectly know all thy Holy Will from our Youth up in all the chief poinss thereof: Inſomuch, that we cannot excuſe our ſelves, nor cloke them in any wiſe under pretence of Ignorance.

Again, our Sins are great; becauſe thou haſt mightily proſpered and bleſſed us with a plentiful Effuſion of thy manifold Gifts and Graces, both Temporal and Spiritual; to prove us whether we might be drawn thereby to ſearch after thee, and to ſeek (who faithfully would'ſt be found of us) and eſpecially whether by the guidance of the glorious Brightneſs of thy Divine Word we would be prevailed upon heartily to love, and dread, and honour thee, with ſuch a deep demonſtration of Humility, Reſpect and Thankfulneſs, as it becometh thy faithful Children.

And again, our Sins are great; Becauſe that (notwithſtanding the multitude thereof) thou didſt never (as yet) ſurpriſe us ſuddainly with thoſe Puniſhments, which thou haſt often threatned us with, and which we have ſo juſtly deſerved; but only thou didſt always (by way of Advice) warn us, as a Father, with Signs

Signs in Heaven above, and on Earth beneath; and beſides this, thou haſt hitherto [by a gracious indulgence] given us time enough, and ſufficient opportunities in order to a ſerious Repentance: But we have ſet light by, and deſpiſed the Riches of thy long-ſuffering Goodneſs and Patience, and therewith we have gathered to our ſelves a diſmal Treaſure of thy juſt Indignation.

And yet again, our Sins are great, becauſe we have not only ſinned for our ſelves, and on our own behalf, but we render'd our ſelves guilty alſo of other men's Sins, in that (being fearful of Men) we had no no courage to reprove with a Cordial Zeal for thy Glory; nor to ſtop, or ſuppreſs (as our Duty required) ſeveral publick Impieties and Injuſtices of ungodly Men; but rather, we have (againſt the Dictates of our own Conſcience) maintained and knowingly concealed unlawful pra-

ſtices and wrongful dealings, heaping up at all times Sins upon Sins.

Again, our Sins are great, becauſe thou haſt chaſtened and viſited with ſore puniſhments ſeveral Nations round about us; not only ſuch as are far remote for us and at a vaſt diſtance; but our neareſt Neighbours that live hard by us; and thou haſt as it were, pulled them down before our Eyes: But notwithſtanding all this, we not only took no occaſion thereby to reform our lives; But rather we forgot our ſelves ſo far, as that we did no more repute ſin to be ſin, and that there is hardly any manner of ſin left undone, which the Land could be further ſtained and defiled withal.

Again, our Sins are in a particular manner great, in that we have ſo often made and repeated our ſolemn and publick Proteſtations, to enter upon a ſerious Reformation of Life: And ſeveral times we made ſome beginning

ginning thereof, but we did never perſevere therein, nor put our ſolemn Vows into Execution; as if ſuch frail and mortal Wretches, as we are, had deſigned to mock and to blaſpheme thee, the Holy-One, the Immortal and All-ſeeing God.

And now, O Everlaſting God, our own Heart convinceth us of all theſe Sins. Our Iniquity is increaſed above our Heads, and our Wickedneſs reacheth unto Heaven; ſo that we muſt needs confeſs before thee, that we could have no reaſon at all to complain againſt thee, tho' thou ſhouldſt add not only Seven times more to all the Judgments and Plagues, we have renderd our ſelves guilty of, but Seventy times Seven times; nay, we acknowledg that Heaven it ſelf would glorifie the Equity and Sanctity of all thy Judgments.

But yet, O Lord, O Father of all Tenderneſſes and Compaſſions, not-

withſtanding all this, thy faithful and comfortable Word would not have us, [by utter deſpair,] to ſink under the very greateſt Burthen of Sins; ſo that we have firm hopes, that the heighth and depth of thine infinite Goodneſs will ſtill be able to ſwallow up the bottomleſs bottom of all our Treſpaſſes; being confident, that wherever Sin hath prevailed, there thy Grace may ſtill prevail above it. Therefore we call upon thee, humbly entreating thee, even thee, who art a Father indeed above all thoſe that may be named Fathers, either in Heaven, or on Earth, that thou wouldſt be pleaſed graciouſly to ſpare us again, and our Innocent Babes, as thou haſt often times heretofore ſpared us by thy Grace: And in thy great Mercy turn away from us thoſe diſmal Puniſhments which thou haſt threatned us with.

O Lord, do not employ thine Omnipotency to cut us off, as thou juſtly

ly mightest do, but to preserve us, and glorifie over us the far Transcendent Riches of thy Goodness. Account us, O Lord, (tho' we be by Nature Children of Wrath,) as Sheep of thy Pasture, and as a Flock which thine only begotten Son hath bought with his own Blood. Grant to us all (by the influence of thy Holy Word and Spirit) such a real, hearty and unfeigned Repentance, and such a perfect and constant Reformation of Life, and such a Godliness, as may be pleasing and agreeable unto thee, for *JESUS CHRIST*'s sake. Maintain thy Word among us, O Lord, seeing it is the true and only safe Conduct to Life Everlasting. Defend us in our Spiritual and Corporal Liberties; Protect our Wives and Children, our Houses, Heritages, and all those Estates, which in thy Favour thou hast freely given, and blessed us withal.

And

And in theſe Dangerous Times, be Mercifully pleaſed to guide, lead and preſerve, in all thy Choice Bleſſings, the Right Honourable Sovereign Lords of all the Confederate Cantons of *Switzerland*; and inſpire by thy Spirit ſuch a Compaſſionate Mind into all other Sovereigns, and Potentates, that finally they may take into ſerious Conſideration the Stupendous and Bloody Calamities, thy poor and utterly diſtracted Chriſtendom is expoſed unto, that in thy Fear they may be heartily deſirous, to uſe all their utmoſt endeavours, (as it becometh Chriſtian Princes,) to Eſtabliſh an univerſal, and a laſting Peace.

But moſt eſpecially, we beſeech thee for our Dear and Gracious Sovereign Lords and Fathers of this Canton of *Zyrich*, that thou wouldſt be pleaſed to endue them always with true Godlineſs, Wiſdom, Counſel, Strength and Magnanimity. That

That likewiſe thou wouldſt be pleaſed continually to inſtruct, to ſtrengthen and comfort, and to protect, our Teachers and Rulers, that in their ſeveral Stations they may faithfully perform their reſpective Duties, Teaching, Warning, Rebuking and Comforting, every one of us as need requireth, ſo that thy gracious Bleſſing may reſult upon their Planting and Watering.

O Lord, we humbly recommend unto thy Fatherly Protection, our Infants, our Children, and all our other Domeſticks; keep them by Day and by Night from all Evil; let thy Holy Angels Encamp round about them; vouchſafe them (by the Inſpiration of the Holy Ghoſt,) to pay all Dutiful Reſpect, Love, Loyalty and Obedience, to their Parents, Lords, Maſters, Miſtreſſes, to all their Teachers and School-Maſters, and to all ſuch as are inſtrumental to their guiding and bringing them

them up to any kind of Godly Vertues.

And in the midſt of all our Adverſities and Tribulations, Arm us, O Lord, with Patience and Faith, and with firmneſs of Mind, that we may confidently reſt upon, and with a ſure Affiance commit our ſelves, and our Wealth, unto thy Fatherly Care, and watchful Providence; and that we may feelingly perceive the efficacy of our being reconciled with thee, and of thy Peace, which paſſeth all underſtanding, to the end we may finally inherit Salvation thro' our Dear Lord and Saviour *JESUS CHRIST*: Who Taught us thus to Pray,

Our Father, &c.

XXX.

A Form of Prayer to be Read upon the ſame occaſion as the precedent, it being almoſt of the ſame content, except that ſome particular Sins are here more diſtinctly ſpecified.

O Lord, God Almighty, the Holy Father of our Lord and Saviour *JESUS CHRIST*, we all know from our Childhood, (as thy Faithful and Holy Word teacheth us,) that there is nothing hidden from thy Pure and Holy Eyes; and that thou wilt with great Patience bear with the miſdeeds of Wicked Men; but at laſt thou ſupplieſt thy long-ſuffering and thy patient forbearance,

bearance with the ſeverity of grievous puniſhments. For thou art a Righteous Judge; if Men do not return, then whetteſt Thou thy Sword, and dreſſeſt thy deadly Weapons to ſlay them.

To Impenitent Sinners thou giveſt at laſt to eat the Bread of Affliction, and to ſtiffnecked offenders thou giveſt to drink the Water of aſtoniſhment. Thy Holy Indignation hath at all Times been revealed from Heaven upon all wicked Wordlings for their Ungodlineſs, as until this very day we ſtill hear and ſee it.

Therefore, O Holy and righteous God! We preſent our ſelves again in thy Temple to ſeek thy Face, which thou didſt never yet turn off from Penitent Sinners.

We acknowledg our ſelves guilty of notorious and grievous Offences; whoſe grievouſneſs is the greater, by reaſon that in ſeveral Caſes we do no more look upon Sin (as really it

it is) to be Sin. Thou haſt lighted a Light for us, which we ought to let ſhine before other Men, that they alſo, beholding our good works might glorify Thee in the Day of Viſitation.

But to the contrary, alas! there are more and more heard amongſt us horrid Curſings and Blaſphemings: There are ſeen dayly encreaſing all ſorts of Intemperance in rioting and Drunkeneſs; all ſorts of ſtrange Faſhions and Novelties in Apparel: For Pride and Vanity [which are both odious to Thee, and ſcandalous to godly Souls] go on and grow to an endleſs Bulk; all manner of carnal Luxury and Laſciviouſneſs are prevailing as well as Self-intereſt and Uſury; prejudicial and uncharitable dealings againſt our Brethren; which in all our doings we have ſhameleſly and without any check of Conſcience, by an univerſal courſe of Malice and Temerity, practiſed againſt

againſt all the Principles of Chriſtian Charity: Thence it cometh, that both within and without the City, the Land is polluted with Revellings and all imaginable notorious Crimes and Vices; whereby thy innocent Word is blaſphemed, and our Holy Religion expoſed to the ſcorn and hatred of our Enemies; which moſt exceedingly provoketh the fierceneſs of thy juſt Wrath, and aggravateth the Antipathy of ſuch as walk in an erroneous way; ſo that they [being exaſperated by the ſtumbling-blocks of our looſeneſs and diſſolution] refuſe to come to the knowledge of thy Truth.

But notwithſtanding, O Lord! O good Lord and God! Thou that in the midſt of thy Anger waſt never wont to forget thy Goodneſs, we moſt humbly beſeech thee with tears and groanings, that thou wouldſt now be pleaſed ſtill to pour out thy Spirit upon us, that he may teach us duly to

to acknowledg our Sins; and that we may perfectly know wherein we have done amiſs, and how grievouſly we have tranſgreſſed thy Holy Laws.

Let us not fall (we humbly beſeech thee) into a Reprobate Mind, neither run into a ſenſeleſs ſtupidneſs of Heart; leſt there be puniſhed in us Sin with Sin, which hath always been the Extremity of thy Heavieſt Judgments.

Prevent us, O Lord, with thy Heavenly Grace, that we may never deſpiſe the Riches of thy Long-ſuffering, which leadeth us to Repentance; nor fall into ſuch a deſperate hardneſs of Heart, as to gather unto our ſelves (with a ſtubborn maliciouſneſs) the dreadful Treaſure of thy Holy indignation, leſt thy wrath burning againſt us as a flaming Fire, ſurpriſe and conſume us ſuddenly and unwares, when we cry out, Peace Peace. Grant to us (all in general

neral, and to every one of us in particular) a true, humble; a hearty and conſtant Repentance well pleaſing unto thee. Vouchſafe us likewiſe a true filial and unmoveable Aſſurance in thy bottomleſs Mercies, and in thy faithful Promiſe declared unto us in *JESUS CHRIST*.

But furthermore, renew O Lord! and ſanctify daily our Hearts, that our faith may be rich in Charity, and fruitful in Godlineſs, bringing forth all manner of real good and Chriſtian Works: Give us grace O Lord! to work out our Salvation with fear and trembling. Enable us to ſeek after and to find out, and to walk in the narrow way conducting us to life everlaſting. Grant us, that here in this preſent Life we may (thro' a lively and real Faith) put on the wedding garment, to wit, the Innocency, Holineſs, Righteouſneſs, and all the Merits of our Lord and Saviour *JESUS CHRIST*. And ſo

diſ-

diſpoſe us, that without delay we may make haſt againſt his coming to meet Him as our Heavenly Bridegroom, with burning Lamps of true Regenerate, Pious, Sober and Watchful Hearts.

And in the preſent juncture of theſe troubleſome Times, graciouſly endue more and more our Rulers and Sovereign Magiſtrates; as alſo all ſuch as are any where placed in High Dignity, with the Spirit of Godlineſs, Wiſdom, and Magnanimity: to the end that thy People may ſtill continue (under a Fatherly, Juſt, and Proſperous Government) a ſober, quiet and peacable life in all Godlineſs and Honeſty.

And as to our Spiritual Rulers, that watch over our Souls, put thy Holy and Divine Word into the Hearts and Mouths of every one of them, that without Fear and Diſſimulation, (both in their Teaching and Living,) they may ſhew forth the

the right way to all People, warning them with all Zeal and Faithfulneſs, to beware of Erroneous by-ways, and graciouſly encline the Hearts of us all, that we may for thy ſake willingly, and with a free and chearful ſubmiſſion, Obey thoſe Servants of thine, which by thine Eternal Providence thou haſt Eſtabliſhed, as *Moſes* and *Aaron*, to Rule over us.

Preſerve the whole Country in general; all the Confederate Cantons of *Switzerland*, from Treacherous Conſpiracies, from Wars, and Famine, from Plague, and all other Diſeaſes.

Comfort all Poor, Sickly, Afflicted, Exiled People, all Priſoners and Captives, and all ſuch as by reaſon of their ſeveral Calamities are diſtracted and heavy hearted.

And finally, O Lord of Hoſts, mercifully look upon the Afflictions of thy Church whereſoever diſtreſſed. Encline the Hearts of all Potentates to Pitifulneſs and Chriſtian

ſtian compaſſion, in order to an Univerſal and Uninterrupted Peace; and grant that all the whole Earth, eſpecially all thy Elect Children, may be of one Heart and one Soul; ſo that all the habitable World may know thee according to thy Holy Will revealed to us, and with an unanimous conſent, and that they may love, fear, honour, worſhip and glorify thee.

And in what manner ſoever, thou would'ſt be pleaſed to viſit the World; aſſiſt us graciouſly that we may always and in all things patiently ſubmit our ſelves unto thee, and commit thoſe that depend on us, unto thy Holy will and governance: To the end we may (after this miſerable Pilgrimage) be lifted up to the perfect enjoyment of thy Heavenly joy. Grant us all theſe Favours O Lord! through our dear Lord and Saviour *JESUS CHRIST*, who taught us to pray thus, *Our Father*, &c.

XXXI.

XXXI.

A Form of Prayer to be read upon the ſame occaſion, containing

1. *A Declaration how God is enclined both toward penitent and impenitent Sinners.* 2. *A particular Deſcription of ſome ſpecial Sins the Land is defiled with.* 3. *A Petition for a gracious Pardon and true Repentance,* &c.

O Lord God omnipotent! Heavenly Father! We both know, and believe, that the Valleys cleave aſunder and the Mountains melt away at the rebuke of thy wrath. When thou cloſeſt thy ſelf with vengeance as with a garment, and when thou putteſt on thy Zeal as a Mantle; then daſheſt thou Land with fury, and the impenitent inhabitants thereof

thereof thou threſheſt with Flales of Iron. When thou art wroth, then Sun and Moon abide in their Tabernacle: but thy Arrows fly out from thee as a ſudden Lightening, and thy Spears as a ſwift Thunder bolt; and by thy power the Harbergeons are turned into Cobwebs, and the Iron-bows into frail Stubble.

But we know likewiſe out of thy Word O Lord, that on the contrary, when thou art graciouſly appeaſed, Sun and Moon will ſhine forth with a double Brightneſs. Thou covereſt with thy Grace as it were with a Shield, ſuch as ſeek thee with all their Hearts, walking in the paths of thy Commandments. For all People, yea, the very mightieſt Nations, are (comparatively to thee) as a little drop of Water in compariſon to the Ocean. Thou ſtrengtheneſt the Bars of the Doors of thoſe that awfully fix their Eyes upon thee, and thou ſetleſt a perfect peace in

their Territories. Thy godly ones are (as it were) turned into a refreſhing Dew, and thoſe that honour thee, into pleaſant cooling ſhowers upon a thirſty ground. And altho' thy Providence cauſe them to wander (for a little while) in the dark valley of the ſhadow of Death; yet thy Rod and thy Staff do comfort them; and at the end their Mouth is full of glorying, and rejoycing. How great, O Lord, is thy loving-kindneſs? How rich are thy tender Mercies? How ſtrong is thine Arm over all ſuch as by a Holy converſion return unto thee? For, thou canſt not withhold any good thing from ſuch as lead a pious life!

And therefore, O thou moſt Merciful God, and Father of our ſweet Lord and Saviour *JESUS SHRIST*; we humbly proſtrate our ſelves again to appear before thee, panting after, and beſeeching thee, that thou would'ſt graciouſly be pleaſed to

to look upon us miſerable Wretches with the moſt tender Eye of thy Fatherly compaſſion: We all are the ſinful Poſterity of *Adam*: But alas! our Days are like unto the Days of *Noah* and *Lot*; all fleſh perverteth his Ways, Charity waxeth cold without any Shame, and Iniquity with a full growth climbeth very high; thy holy Name is abuſed, and there is no Reverence payed to thy holy Sabbath. The hainous Monſters of unſatiable Covetouſneſs, of all manner of Diſloyalty, of unfaithful and unjuſt Dealings; of Playing, Lying and Cheating; of impudent Calumniating; of Luxurioufneſs and laſcivious Fleſhlineſs; of a proud Vanity and Haughtineſs; all thoſe Abominations, alas! O Lord, are walking up and down, by day and by night in our Streets, and ſeem to make our Walls to totter for very Grief. And, which is the higheſt pitch of Ungodlineſs, the Riches of

thy Patience are lighty eſteemed. There is none that diſpoſeth himſelf to a hearty Repentance: Thoſe that are Filthy, go on in their Filthineſs; and every moment the fatal Treaſure of our Offences encreaſeth more and more. And, therefore, as we perceive the Equity of a juſt Judgment drawing near unto us, Terror ſeizeth on our Hearts.

But yet, O Lord, Lord! notwithſtanding all this, O Lord! We have our recourſe unto the joyful Throne of thy tender Mercies.

Turn us, yea, turn us, O Merciful God! for the ſake of *JESUS CHRIST*, whom thou madeſt a Propitiation for our Sins. Enlighten us with thy Spirit, that we may heartily acknowledge both the innumerable Multitudes of our grievous Tranſgreſſions, and the Holineſs of all thy righteous Judgments! Grant us ſuch a true Repentance, as may be acceptable and pleaſing to thee.

thee. Vouchſafe us thy Grace, that we may with one Mind ſettle all our truſt upon the unmoveable Rock of thine endleſs and incomprehenſible Mercies, and of thy faithful Promiſes, which in *CHRIST JESUS* are Yea and Amen.

Unto thee, O Lord, belongeth the Honour of Juſtice, but to us belongeth Shame and Confuſion, Miſery and Calamity, as it happens in theſe our days to all them whom thou viſiteſt with ſo great rigor.

But according to thy Fatherly Kindneſs, let, O Lord, the Honour of thy Holy Name be perfectly ſatisfied with the perfect Obedience, and in the innocent & moſt-ignominious and bitter Death and Paſſion of thy Son *JESUS CHRIST*. Put on us, O Holy Father! that new Man, which in the beginning thou createdſt after thy Image. Vouchſafe us a conſtant Righteouſneſs, Holineſs and Godlineſs, by the perpe-

tual ſaving influence of thy Holy Spirit in our Will and Underſtanding; in our Thoughts and Cogitations, and in all our other Faculties of Soul and Body.

Then, O Lord, ſhall our Faſtings and Prayers be acceptable unto thee; then ſhall we be thy New-born Children, and the Sheep of thy Paſture, in the Fellowſhip of the Saints, Members of that Church which was bought with thy Son's moſt pretious Blood, partakers of a moſt abſolute forgiveneſs of Sins, expecting a joyful Reſurrection, and waiting for the Inheritance of Eternal Life.

Then ſhall the Kings of the Earth be loath to ſhed Blood, and ſhall be deſirous of ſettling a glorious Peace: Then ſhall former Love and Truth meet each other, Righteouſneſs and Peace ſhall kiſs one another, not only in thoſe our Confederate Cantons, but alſo in every other part of the World.

The

Then ſhall our Paſtors and Teachers rejoyce in ſetting forth unto us the Myſteries of thy Everlaſting Kingdom. Then ſhall both King and Prieſt be Bleſſed, Honoured and Loved. Then ſhall we all (not only with Fear and Trembling, but alſo with a Chearful Heart,) ſearch after our Salvation, with a true Obedience to thy Holy Will revealed unto us. Unto thee, O Lord, the only Wiſe and Immortal God, as alſo unto thy Son our Lord and Saviour *JESUS CHRIST*, in the Unity of the Holy Ghoſt, be Worſhip and Majeſty, Power and Strength, now and evermore, *Amen*. Pray with Devotion,

Our Father, &c.

XXXII.

A Form of Prayer appointed to be Read upon the ſame occaſion, containing a humble Confeſſion of Sins, and a Petition,

1. *For gracious Forgiveneſs.* 2. *For removing from us Raging Diſeaſes.* 3. *For turning away Dearth and Famine.* 4. *For Merciful Relief of our diſconſolate Brethren in the Faith.* 5. *For aſſwaging the Rage of our Adverſaries, and enclining their Hearts to a conſtant Peace.* 6. *For all Divine Graces requiſite and neceſſary in all Eſtates,* &c.

O Lord God Omnipotent, moſt gracious and heavenly Father, thy Holy and Eternal Word fell never ſhort, when thou ſpakeſt, ſaying,

ing, If ye will not hearken unto, nor obey my Voice, then will I ſet my Face againſt you, and will Puniſh you with Dearth, Famine, Tempeſt, War, and all kind of Diſeaſes; and if thereupon ye continue ſtill in your Impenitency and Stiffneckedneſs, then will I Puniſh you Seven times more.

And beſides, we know likewiſe the meaning of thy beloved Son *JESUS CHRIST*, when thus he intimated to us, ſaying, Ye ſhall hear of Wars, and of rumours of Wars: But the end is not yet come; there ſhall be Famines, and Peſtilences, and Earthquakes, in divers places, but all theſe are the beginning of Sorrows.

And foraſmuch as in theſe our diſmal times, we ſee, and know, by experience, that all thy Words are nothing but pure and infallible Truth: Seeing the World is every where full of Wars,

Famines, and Diſeaſes, full of Weeping and Houling, by reaſon of the ſeveral Calamities in all places, both near, round about us, and afar off; and ſeeing it ſurpaſſeth our knowledg, whether the end be at hand, or whether theſe be but only the beginning of other more grievous Calamities; and ſeeing the whole World lieth in Wickedneſs, without repenting thereof; nay, the moſt part of them do not ſhew the leaſt token of Amending and Reforming their Sinful Courſes of Life: Therefore, O Holy and Righteous God, we have juſt reaſon to be ſtricken in our Hearts with a dreadful Horrour, and lie under a great obligation to proſtrate our ſelves again with deep Humility before thy Glorious Majeſty, to pour out our Publick Confeſſion before thee with our Mouths and Hearts, and to avow, that we have deſerved more than Seven times all ſuch Plagues and Judgments, as thou

thou in thy Justice mightest be pleased to visit us with, and instead of making an end, to make but a beginning of all such Afflictions.

But yet, O thou Father of all Mercies and Comfort, we do not despair in the midst of the most eminent Dangers, under the forest Burthen of Anguish and Sorrow, but with a Cordial and Filial Confidence we fly unanimously again for shelter to the Transcendent Riches of thine unexhausted Treasure of Grace in *JESUS CHRIST*; heartily beseeching thee, graciously to forgive us the innumerable multitudes of those hainous Sins, and abominable Transgressions, which we, and the rest of the Inhabitants of this Land, have committed against thee: O Father, whose loving-kindness is infinite; vouchsafe to us all thy Holy Spirit such a fervent, hearty, and unfeigned Repentance, which (according to the multitude of thy Mercies,)

may

may be ſufficient, acceptable, and pleaſing unto thee in *JESUS CHRIST.*

And as of late thou haſt been pleaſed graciouſly to with-draw from us that ſevere Viſitation of the Raging Diſeaſes and Sickneſſes of the laſt Year; for which we highly Bleſs, Honour, and Glorifie thee; ſo we humbly pray thee, likewiſe to deliver us from this parching Dearth and Famine, wherewith our Land and other Countries have been ſo ſeverely Chaſtened. Preſerve us Mercifully from Tempeſt. Bleſs the Fruits of the Field. Increaſe the Corn in the Barns and Threſhing-Floors. Grant a firm Patience to all thoſe who are Needy, Deſolate, and Faint-hearted, who for want of Bread are brought to extreme Poverty; keep their ſorrowful Souls from all Impatience; encline alſo the Hearts of ſuch as poſſeſs great Riches, to a Charitable Compaſſion, that with

true

true Chriſtian Liberality they may freely communicate unto, and willingly contribute towards the neceſſity of the Poor, to make Friends, both unto themſelves, and to their Children, of the periſhable unrighteous Mammon, gathering unto themſelves in this diſmal ſcarcity Heavenly Treaſures above, where neither Moths, nor Thieves can do them any harm.

Moreover we heartily beſeech thee, O thou All-ſeeing God, for our Brethren in the Faith that ſuffer grievous Oppreſſions. Thou perfectly knoweſt and ſeeſt the Deſolations of thy Elect Children, which for the confeſſing of thee, and of thy Honour, are delivered up to be ſlain all the Day long, being accounted as Sheep for the ſlaughter. Thou knoweſt the dangerous Eſtate of thy Confeſſors, and the anxious and dubious thoughts of their Hearts, by reaſon of their great Tribulations, manifold

manifold Afflictions, and Temptations, which now at this preſent time they are expoſed unto. Thou knoweſt their ſeveral Neceſſities, their want of Faith, their want of Knowledg, of Patience, of Hope, and of all other Spiritual Gifts and Graces; therefore Mercifully reſcue every one of them, wherever and whenſoever they be perplexed and diſtreſſed, and relieve them according to their ſeveral Neceſſities; and if it be thy Holy Will, and for thy Honour, take away all thoſe grievous Diviſions, odious Schiſms, and bitter Controverſies ariſing from the difference of Religion and Divine Worſhip, whereby all the Chriſtian World, both within and without, is waſted, deſtroyed, torn in pieces, and brought to the brink of utter Ruin in theſe Days,

O Lord of Hoſts! thou mighty God of *Zebaoth*! We beſeech thee alſo for all our Enemies, that through

through Ignorance are incenſed with a deadly Hatred againſt thy Holy Church; that they may learn to ſee their Error, and to know thy Word according to thy Truth in order to their Salvation. The Heart of the mightieſt Monarch, as well as that of the meaneſt Subject, is in thy Hand as a River of a Water; therefore guide thou them, and encline all their Thoughts to Peace, that finally they may lay to Heart the barbarous Bloodſhed and Murders of ſo many Millions of innocent Chriſtians, whereby the Chriſtian World hath been (for ſeveral Years together) turned into a Tragical Theatre of Miſeries and Calamities.

We beſeech thee likewiſe for all thoſe Kings, Princes, Commonwealths, Magiſtrates, and all other Eſtates and Dignities; which thou for certain knoweſt to be now, and for the future will be Inſtruments of thy Grace; we humbly beſeech thee

thee, O God, for their Prosperity and Preservation. Govern them by thy good Spirit, and graciously enable them, that in all their Doings and Purposes they may act as in thy Sight, and walk uprightly before thee, endeavouring (to their utmost Power) to submit themselves to the known Rules of thy holy revealed Will and Pleasure; truly to fear and dread thy holy and just Wrath; to take heed of offending thee by any Unrighteousness; and if they do fare prosperously, let them ascribe all their Welfare and Honour entirely unto thee with due Humility, that thereby they may be beloved of thee, blessed and maintained by thee, and preserved from all Peril.

But in a special manner, we beseech thee, O dear and faithful Lord God! for our own Sovereign Lords and Fathers. Grant them, O Lord, by thy Spirit, true Godliness, Wisdom, Magnanimity and Unity, in all

all that is right and good; and never permit, nor ſuffer them to have the leaſt deſire nor power to provoke thee by any wilful Unrighteouſneſs: But give them Grace that they may let thee Rule by them according to thy Holy Will, to the end they may not only be thy Servants and Vicegerents, but the very Sons, and Children of the Moſt-high; and that we, the Inhabitants of theſe Countries, may continue to live in Safety under the ſhadow of thy Wings.

And, finally, O Lord! we beſeech thee alſo for all thoſe, who by thy Eternal Providence are ordained to labour on Earth, in Churches and Schools; to guide Men to the knowledge of thy Salvation and of their Happineſs; and graciouſly ſo enable them all by thy Holy Ghoſt, that by their faithful planting and watering (for us thy People) they may both in the City and the Country

try edifie all Men, not only by the purity of ſound Doctrin, but alſo by a godly Life and holy Converſation, with ſuch a faithfulneſs, as that thou mayeſt grant thy holy Bleſſing thereupon, and encreaſe of Grace in the Hearts of all Men.

O Lord, vouchſafe unto us all, to the Poor as well as to the Rich, to them that are either in Dignity or in low Eſtate (according as thou has ſetled us all) intelligent, humble, true-chriſtian and penitent Hearts, that we may acknowledge the day of Viſitation, and ſeek thee who art always near us, with a filial Love and with a hearty Deſire.

Grant us alſo to find thee, to love thee, to fear and honour thee, and to abide in thy Grace and Favour; as alſo to enjoy the glorious Benefits of Peace and Proſperity here on Earth, or elſe, in caſe thou ſhouldſt viſit us with any Affliction or Calamity,

mity, grant that we may be comforted and ſtrengthened by thee, and finally kept to Life everlaſting. And all this we beg of thee, through our dear Lord and Saviour *JESUS CHRIST*; who taught us to pray thus,

Our Father, &c.

XXXIII.

A Form of Prayer or Thankſgiving to God, for his wonderful Preſervation of us in the midſt of dangerous Times.

O Omnipotent Lord God! Heavenly and moſt-bountiful Father! Thou haſt of late earneſtly threatned all the Inhabitants of this Country, and eſpecially us, the Profeſſors of thy gracious Word, to chaſten

chaſten us with War, and with all the Miſeries and Calamities depending thereon.

And indeed we have juſtly and long ſince deſerved thoſe Chaſtnings for Sin, no leſs than our Brethren in *Germany*, *France* and elſewhere, *&c.*

But O moſt-gracious God and Father of our Lord Jeſus Chriſt, forasmuch as thou art conſtantly mindful of thy infinite Compaſſions, having preſerved us unto this day by thy moſt ſpecial Grace, and ſpared us as a Father ſpareth his own Children; our indiſpenſable Duty requires, publickly to acknowledge the ſame in theſe our happy days, and to confeſs that thy Grace and Goodneſs is everlaſting, endureing from Generation to Generation.

For, as in the Flood thou didſt preſerve thy Servant *Noah*; as *Abraham*, *Iſaac* and *Jacob* were Witneſſes of the Sweetneſs of thy Love;

as

as thou haſt brought forth their Poſterity out of *Ægyptian* Bondage with a mighty Arm, and delivering them out of all their Troubles as often as they cryed unto thee.

And as thou haſt adopted out of all Nations, a new People, a People of thoſe which by Apoſtolical Preaching and by the Illumination of the Holy Ghoſt, might acknowledge thee, the only true God, and him whom thou haſt ſent, *JESUS CHRIST.*

And as thou, O Lord *JESUS CHRIST* (to whom all Power is given both in Heaven and on Earth) didſt appeaſe the very firſt Perſecution in the time of *Stephen* thy faithful Martyr, and gaveſt Peace at *Jeruſalem*, Peace in all *Jewry*, Peace in *Galilee* and at *Samaria*; whereby thoſe that were diſperſed, might be gathered again, and thoſe that were in Diſtreſs, might be comforted and enabled to walk in thy Fear, and

and to enjoy the fulneſs of the Holy Ghoſt.

And as in the times following thou didſt ſet bounds to the Rage of the Heathen, and limits to the fury of
21 falſe Chriſtians, who had the Temerity to deny thy Eternal Deity, limiting alſo the Barbarity of the *Mahumetans*, the Cruel Enemies of thy Bleſſed Name. Even ſo, thou knoweſt in the like, thy Mercy, and in the ſame, thy Power and Wiſdom, how to limit now a Days to the Rage of ſuch as perſecute thee in the Perſons of thoſe that confeſs thy Holy Name, and to grant us thy Peace before the Face of thoſe that have ſhut up the Bowels of Mercy and Commiſeration.

This thou doeſt, O Lord, not for our own Piety, nor by our Wiſdom, nor by our own ſmall and unaccountable Strength, or Power, but it is thy ſaving, and moſt gracious, and powerful Hand, (which was never ſhort-

ſhortned from helping us,) that bringeth ſuch great things to paſs.

And therefore our Souls Extol, and Glorifie, and Thank thee, the only Gracious God: And all that is within us, ſhall highly Praiſe thy moſt Holy Name.

For which our Sovereigns and Governours give Worſhip unto thee, and our Shepherds and Teachers ſolemnly Publiſh thy Benefits.

Young Men and Virgins Magnifie thee: The Mouths of Old Men, as well as of little Children and Sucklings, are full of thy Glory and Power: And the Mothers as well as the Fruit of their Wombs, are Rejoycing in thy Salvation.

But, O Lord, thou Eternal and Sovereign Good, thou that haſt none beſides thee to be in any wiſe compared unto thee; foraſmuch as thou haſt not yet laid aſide the Rod of thy heavy and terrible Judgments, but at every Moment thou may'ſt let fall

fall the ſame ſtroaks, whenever thou pleaſeſt; as indeed we never ceaſe alas, from deſerving the ſame, and from provoking thee thereto: Therefore we once again proſtrate our ſelves before thee, to repeat our moſt humble Supplications on the behalf of the Inhabitants of theſe our Countries, that (according to the multitude of thy great Compaſſions) thou wouldſt be pleaſed graciouſly to look upon them with the Eye of thy tender Mercies.

Renew Daily (towards us Miſerable Sinners,) thy ſaving Grace. Look upon us in the Face of *JESUS CHRIST* thine Anointed, and ſo bleſs thy Benefits in our Hearts, as that we may bring forth unto thee the Fruits of Everlaſting Thanſgivings.

And in theſe Perillous and Troubleſome Times, be thou pleaſed to put into the Hearts of our gracious Sovereign Lords and Magiſtrates, the Strength,

Strength, the Counſel, and the Comfort of the Holy Spirit: And grant them alſo faithfully to Sanctifie thee in protecting the Godly, and puniſhing the Ungodly.

Teach alſo, O thou Father of Lights, and ſtrengthen and comfort our Shepherds and Teachers, in Churches and Schools, that both by Life and their *Doctrin* they may faithfully feed thou Flock which thy haſt Redeemed with thine own Blood.

And furthermore, draw us by the powerful influence of thy Heavenly Grace. Give us (and daily encreaſe in us) the knowledg of thy Eternal Word; and grant to us all a free Spirit, to all willing Obedience. Enflame our Hearts with a fervent Love of thy Commandments, that we may hate and deteſt every unrighteous thing, wherewith thou mighteſt be diſpleaſed.

Preſerve us from Plague and Tempeſt, ſend the former and the latter

Rain: And graciouſly bleſs and keep the Fruits of the Fields, turn away Hunger both from Man and Beaſt. Do not, O Gracious Father, recompence into our Boſom the Fruits of our Unthankfulneſs, Riotouſneſs and Intemperance: Whereby the Riches of thy gracious Gifts have been, (and yet are) grievouſly abuſed.

Be pleaſed likewiſe to commiſerate all thoſe that are Afflicted, all poor diſtreſſed Pilgrims, all ſuch as are Naked, Needy, or in what Calamity and Affliction ſoever they be. Refreſh thou their Hungry and Thirſty Souls with the inward comfort of thy Holy Ghoſt, that in the Tempeſtuous Sea of their Temptations they may not ſuffer Shipwrack in the Faith, but that they may perſevere Faithful to thee unto Death.

And as thy Mercy is manifold and exceeding great, ſo we humbly beſeech thee to have compaſſion upon our very Enemies and Perſecutors themſelves. And

And as to all Kings and Potentates of Chriſtendom, teach thou them to walk in the way of Chriſtian Charity and Compaſſion, and encline their Hearts (which are all in thy power,) to Peace and Tranquility.

Grant that Love and Truth may meet each other upon the Face of the whole Earth, but moſt eſpecially in our Native Country, and that Juſtice and Peace may kiſs each other.

Let us conſtantly, by thy Favour, enjoy thy Candleſtick in its place, until the Hour of our perfect Redemption.

Grant us all this for the Honour, Praiſe, and Worſhip, of thy moſt glorious Name: For the comfort and encreaſe of thy Holy Church, and for our Temporal and Eternal Felicity, through our Lord and Saviour *JESUS CHRIST*: Who Taught us to Pray thus,

Our Father, &c.

XXXIV.

A Form of Prayer to give thanks to God for having turned away Civil Wars, and to beſeech him to keep us from diſunion, and to commiſerate and aſſwage the Hearts of ſuch as are bent to Enmity and Hatred, &c.

O Lord God Almighty, Heavenly and moſt gracious Father, we appear once more before the Throne of thy Grace, publickly to acknowledg the effects of thy tender Compaſſions beſtowed upon us in a Thouſand-fold.

Thou

Thou haſt Threatned us again with Civil Wars, O Holy and Righteous God, the minds of Men were ſore exaſperated to take up Arms both (*) on this ſide, and on on that ſide, which Commotion would have left nothing behind on both ſides but the diſmal Fruits of extreme Miſeries and Calamities; as indeed we have on both ſides long ago juſtly deſerved it by reaſon of the innumerable multitude of our hainous Tranſgreſſions, and continual Backſlidings.

(*) *Both in Proteſtant and Popiſh Cantons: This Prayer was made when the Papiſts and Proteſtants, after a Bloody War throughout all the Cantons, made a laſting Peace, &c.*

But yet, O Lord, O Father, whoſe great tenderneſs towards us is far above that Love which any Earthly Father can conceive towards his Children; thou haſt given us freſh and new Demonſtrations of thy Bottomleſs, Unmeaſurable, and Eternal Mercies.

Thy Eyes and Ears were again open to the Prayers of thine Elect: And thou haſt accepted the Groanings of the Meek of the Land, Mercifully to ſpare the Country.

Thou haſt appeaſed the Wrath of Men, and haſt ſent us comfortable Means to keep Peace and Unity.

O Lord, how great is thy Grace, thy Faith, thy Might, and thy Truth? How unſpeakable are thy Wonders? How Miraculous are thy Deeds?

Thou haſt indeed in thy Omnipotent Hand the Hearts of Kings, of Potentates, and of all Nations, to lead them all as the Rivers of Water, either for the preſervation, or deſtruction of Mankind.

And of a Truth alſo, in theſe our Times, thou ſetteſt bounds and bars to the Tempeſtuous Sea: Thou commandeſt it alſo in theſe our Days, ſaying, *Thus far ſhalt thou go, and no further*! So that all the Waves and

and Tumultuous Spouts thereof ſtand in Awe of thy Commandments.

We Praiſe and Glorifie thee: We Adore and Worſhip thee: We render thee Thanks for thy great Honour, O Lord God, King of Heaven, Father Almighty!

Enlighten thou, O Lord, the Eyes of our Underſtanding, that we may perfectly acknowledg, and ſeriouſly lay to Heart, the Immenſity of all thy hidden Deeds and wonderful Goodneſs.

And ſo enable us all, by the Celeſtial Influence of thy Holy Spirit, that all that is within us, may be full of thy Praiſes, to demonſtrate our Hearty Thankfulneſs in truly Loving, Worſhiping, Praiſing, and Glorifying thee!

Keep us, O Lord, from Stubbornneſs, and Hard-heartedneſs; teach us always how to Rejoyce before thee with Fear and Trembling, and to pay our Vows unto thee with Zeal and Faithfulneſs.

Mercifully endue us with thy Grace, that we may follow Peace with all Men, as far as it lieth in our power.

Teach us also, how to keep the Word of thy Patience, and in the Hour of Temptation refresh us with thy Heavenly Grace and Comfort.

Turn away all dissention, (we humbly beseech thee O Lord,) from these our Countries, and grant a blessed Unity and unfeigned Concord to the Inhabitants thereof; and vouchsafe us to be of one Mind, to keep faithfully the Unity of the Spirit in the Bond of Peace.

And as for them that hate and abhor us, make thou known unto them the real Sincerity of our Christian Love, peaceable Mind, and charitable Inclination; and deliver them from the deceitful Instigations * and Inveiglings of such as delight in Restlesness and Dis-

* This is to be understood of Popish Priests and Jesuits, &c.

Disquietness, in keeping off from them the Light of thy Divine Word.

And seeing we live in a fatal juncture of very dangerous Times, we humbly beseech thee that thou wouldst be pleased, further to continue, and graciously to assist with the Comfort of the Holy Ghost; with his Councils, Joy, Power and Influence; and with his Grace support our most gracious Sovereign Lords; as also all other Christian Princes, Sovereigns and States, who in these present perillous Times are lawfully Fighting, and valiantly exposing themselves for the support of thy distressed Church. Grant them victorious Arms, and a quiet and prosperous Government, that under their Protection we may lead a quiet and peaceable Life in all Godliness and Honesty.

And as for them that are ordained to take a special care of, and to

watch over our Souls, open thou the door of their Mouths; and unto us open thou the door of our Ears and Hearts, that we may constantly hear thy Voice, and faithfully love, and plainly understand, and keep with true obedience of Faith, and carefully live according to thy Holy Word; to the end we may further enjoy both thy temporal and spiritual Peace, pleasing and serving thee in this present World: And, finally, that we may die a blessed Death, and after our Decease live everlastingly with thee, through our sweet Saviour and Redeemer *JESUS CHRIST*, who liveth and reigneth with thee in the Unity of the Holy Ghost, one God, worthy of everlasting Honour and Worship, *Amen*.

Our Father, &c.

XXXV. *A*

XXXV.

A Form of Prayer or Thankſgiving for Victory; and a Petition to God, that he would continue to bleſs the Deſigns of our High Officers of the Armies; and to have Mercy on our Enemies.

O Lord God, Omnipotent, Heavenly and Merciful Father! We proſtrate our ſelves once again before the Throne of thy Mercies, to acknowledge thy Graces and Benefits, and to implore thy Majeſty further to vouchſafe us thy moſt-gracious Protection and Support.

We hear with our Ears, that thou continueſt yet to ſtretch forth thy Holy Arm, to render Victorious thoſe which thou haſt choſen for the com-

comfortable Support and Maintainance of thy diſtreſſed People.

And we know, by a daily experience in theſe our Times, that at thy riſing up, O Lord, the Enemies are ſcattered: and thoſe that have Perſecuted thee, are diſperſed and put to Flight, until they (being wearied with Anxiety) fall aſleep; ſo that they vaniſh like Smoke, and melt away like Wax before the Fire; and in the like manner their Power conſumeth away at thy Rebuke.

And, therefore, it is a chief part of our Duty, worthily to magnifie the Glory of thy Power, and to publiſh thy Mercies early in the Morning, with an humble and a ſolemn Rejoycing.

Little *Benjamin* hath reaſon to rejoyce as well as all the Peaceable, who were threatned with diſmal Deſtruction.

Thou, O Lord! art our Fortreſs, our Rock and Refuge: As with a Whirl-

Whirlwind thou pluckeſt up the Thorns, 'ere they have power to ſting.

But, O Lord, O Holy and Righteous God! We remain (as yet) guilty of heavy Tranſgreſſions, and are convinced of manifold Prevarications and continual Backſlidings; ſo that neither thoſe precedent Calamities, nor theſe preſent Benefits, are able to induce us to a real, unfeigned and voluntary Repentance.

In our Conſcience we feel the continual Reproaches of Malice; and the Victory of our Fellow-Brethren, ſeemeth to be a certain Argument of a dreadful Viſitation, which we have juſtly deſerved. Therefore, O God and Father of our Lord and Saviour *JESUS CHRIST*, we moſt humbly beſeech thee to grant us true Acknowledgment, true Repentance and Amendment, and Forgiveneſs of all our Sins.

Look

Look upon us with the Eyes of thy Mercies, in the Face of thine Anointed; and hide all our Iniquities under the Robe of his moſt perfect Innocency and Obedience.

Draw us, O moſt-merciful Father with the ſaving Power of thy Holy Spirit, that we may approach near unto thee, both with our Lips and with our Hearts.

O Lord! create new Hearts within us, and renew in us an upright Spirit, that we may be delivered from all Malice and Hypocriſie.

As to the Miniſters of thy Holy Word, open thou the door of their Mouth, and unto us the door of our Hearts, that thy Bleſſing may come down upon their Planting and Watering, in order to the bringing forth the Fruits of a Penitent, true Chriſtian and Godly Life.

And as to the Supream Powers, which thou haſt ſet and ordained over us (to be our moſt gracious Sovereign

vereign Lords and Rulers) graciouſly vouchſafe them the Spirit of Wiſdom and Magnanimity, to keep and preſerve them againſt the ſubtilty and malicious Attempts of our Adverſaries: And as thou haſt ſet them over us as our Fathers and Watchmen, ſo let them be cautious and careful in their ſeveral Stations, that their Government may be happy, and that they may lead thy People as *Moſes* and *Joſhua*.

And we moſt humbly beſeech thee likewiſe for all thoſe which, in this preſent time, are Fighting the Lord's Battles; proſper thou them, and vouchſafe them thy heavenly Grace, that in all their Actions they may aſcribe all Honour to the Power of thine omnipotent Arm; and keep alſo their Thoughts from every wicked thing, which might provoke thine Anger.

And, furthermore, give charge to thy Holy Angels, to encamp round about

about thoſe valiant Champions of thine, which thou haſt choſen to fight for thy Cauſe; be thou their Keeper and fight for them.

But moſt eſpecially, grant us, O Lord, that in the midſt of our Triumphs and Joys we may be beware of putting our Truſt in any Arm of Fleſh: But that we may put our whole Confidence only in thee, and that on the like Occaſions we may be made fit to undergo, and to ſuffer any thing according to thy Holy Will.

And, likewiſe, we humbly pray thee, from the bottom of our Hearts, for ſuch as without cauſe, do hate and perſecute us, out of Ignorance of thy Holy Truth: That it may pleaſe thee graciouſly to illuminate the Eyes of their exaſperate Minds; that they may joyn Hand in Hand with us, to know and worſhip thee the only true God, and him whom thou haſt ſent, *JESUS CHRIST*;

and

and henceforth not to honour thee any more according to humane Customs and Traditions, that are Man's Fancies, but according to the ancient and infallible Rule of thy Truth, and of the Purity of thy Word.

To the end, that thou, O Lord God of Sabbath! mayst be known, and loved, and honoured of all Men, for all thy wonderful Works and Benefits: and that we all together (in all the Confederate Cantons of *Switzerland*, and over all the Christian World) may enjoy the Benefit of thy Protection, and the Blessing of the Light of thy Gospel in Peace, Concord, and Brotherly Love and Charity, henceforth and evermore.

Grant us all this, through our only Lord and Redeemer *JESUS CHRIST*, who liveth and reigneth with thee, in the Unity of the Holy Ghost; one only God most-worthy of all Praise and Worship, *Amen.*

Our Father, &c. XXXVI.

XXXVI.

A Form of Prayer; or a Thankſgiving to God for the Bleſſings of the Field; for the wholeſome Air of the Country: As alſo for having got Victory over our Enemies.

O Lord God, Omnipotent, Heavenly and moſt gracious Father! whoſe Name is Holy, whoſe Power is Infinite, and whoſe Goodneſs is everlaſting.

It is thy good Pleaſure that Men acknowledge thy Grace and loving Kindneſs, and that they publiſh thy moſt glorious Works before the Children of Men.

And,

And, therefore, the Congregation of thy People doth juſtly obey this Commandment of thine: For, the mighty Works of thine omnipotent Hand, are in great number, and all the Earth is full of thy Grace, Mercy and Truth!

We have indeed been puniſhed with Dearth and Famine theſe Years paſt, as alſo with Diſeaſes, Peſtilence and Mortality, becauſe of our manifold Sins. Wars and Rumours of Wars made daily a dreadful noiſe in our Ears, and we were conſtantly threatned, both far and near, to be deprived of thy Holy Word.

And notwithſtanding all theſe Puniſhments, Afflictions and Jeopardies, we were never the wiſer, nor our Souls ſo humble for it, as to take occaſion thereby to ſeek thee with a true and real Repentance.

Therefore, we have moſt juſtly deſerved, that thou ſhouldſt add ſeven times more to thoſe our former

mer Plagues, by thy righteous Judgments, ſo that now we might expect to be doom'd to the utmoſt Miſery and Deſtruction.

But O thou moſt glorious God and Father; thou art yet pleaſed to beſtow upon us the infinite Riches of thy Tranſcendent Grace, by a ſudden change, in turning away from us all our woful Calamities and Tribulations.

In a moment haſt thou turned the Deſert into a Lake, and the dry and thirſty Heath haſt thou changed into fat Meadows, running over with Water-ſprings.

Our Fields are rejoycing becauſe of the plentiful Fruits, and our Vine-yards are ſhooting for Joy becauſe of the Beauty of their Fruits.

So that the hungry Souls are ſatisfied, and our Hearts are filled with ſweet Meats and with Gladneſs.

Beſides all this, O thou God of Sabbath, thou Lord of Hoſts! thou ſendeſt

ſendeſt us joyful News of the ſignal Victories obtained by thoſe thy Godly Servants, which thou haſt choſen to Fight thy Battles for our Deliverance.

Thou didſt, for ſome time, not march forth with our Armies, but thou cauſedſt us to grow Faint-hearted, and to turn our Backs before the Enemies, as if our Blood had been no more dear in thy gracious and merciful Eyes.

The Ancients were deſpiſed; the Paſtors were diſperſed; the young Men were ſlain with the Sword; the Virgins were proſtituted, and the very Orphans were left diſconſolate.

The wild *Boar* out of the Wood was deſigned to make havock, and cruel Beaſts were ready to deſtroy thy Vine-yard, and utterly to pluck it up from the very Root.

Thy People ſought for Peace, but they were threatned with War and Depredations.

Edom

Edom, *Ammon*, and *Moab*, were in their Fury ſet againſt us; *Ægypt* alſo and *Babel* ſurrounded us.

O Lord, we were filled with Reproaches, covered with Shame, and overwhelmed with dreadful Sorrows; ſo that we did Eat the Bread of Affliction, and our Drink was mingled with Gall.

But now, O Lord, we hear with our Ears, and ſee with our Eyes, that thou art certainly riſen from thy Holy place to Reſcue thoſe that Cry unto thee.

In theſe very Days of ours, thou knoweſt how to drown *Pharaoh*; how to ſlay *Og* King of *Baſan*; how to ſmite *Siſera* through his Temples; and how to caſt down all thoſe that are drunken with the Blood of thy Holy Ones.

At thy Rebuke alſo the Bows of Braſs are broken in our times, and the Darts of Steel are turned into Smoak: Thy Wrath, O Lord, cauſeth

eth both Chariots and Horſemen to fall into a deep Sleep.

How long ſoever Men in their Fury boaſt themſelves againſt thee, yet at laſt thou makeſt it turn to thy own Glory: And tho' their Rage ſhould greatly encreaſe, yet thou art ſtill in readineſs.

Though the Nations riſe up and Conſpire againſt thine Inheritance, and the Kingdoms Plot and Rebel againſt it; and tho' the Earth ſhake and cleave aſunder becauſe of their Ratlings, yet thou raiſeſt up again ſuch as are Oppreſſed.

Thou commandeſt the Heavens, the Stars, the Air, yea Water and Clouds, to Fight for us: The South and the North Obey thy Commands to bring thy Baniſhed Ones back, and to ſettle them again in Peace.

O Lord God, thou King of Heaven, Father Almighty, do good unto thy People, and make known thy Benefits in our Hearts, that we may well

well underſtand and ponder them all.

Enlighten us with the brightneſs of thy Holy Spirit, that we may offer unto thee our Reaſonable, Pure, and Everlaſting Thankſgivings.

Let not theſe our Triumphs in thy Salvation be defiled with High-mindedneſs, but let the Fruits of thy great Benefits, be a Humble, Chriſtian, and Fervent Godlineſs.

Prevent us, O Lord, that we may take heed, not to make any Fleſh to be our Arm, but that we may fix all our Truſt and Confidence only in thee.

Give, O Lord, ſuch a Heart to thy bleſſed Choſen ones, the High-Officers of our Forces; and eſpecially to all our Chriſtian Rulers, and Gracious Sovereign Lords, that with due Humility they may Aſcribe the Glory of all their Actions entirely to thy Grace.

Give

Give also charge to thine Holy Angels, further to continue to encamp graciously round them, and to Fight for them by Day and Night, by Water and Land, against all their Enemies.

And finally, according to the Commandment of our Lord and Saviour, we beseech thee also for our very Persecutors, that they may abstain from Blaspheming, Contemning, and Persecuting thy Truth, and that they may rather humbly submit themselves unto the Obedience of Truth.

Make known unto them, that our Faith is not a new Faith, but that it is founded in thy own Word, as the Ancient and Infallibe Rule.

Bend the Rage of their Hearts to Reconciliation and Unity, and make our Peaceable and Charitable Minds manifest unto them.

Grant us all these Favours, O Lord, for the Honour of thy Name, for

the Propagation of thy Everlaſting Kingdom, and for our Temporal and Eternal Peace, through our only Lord and Saviour *JESUS CHRIST*, to whom with thee O Father, and the Holy Ghoſt, be Thankſgiving, Praiſe, Honour and Worſhip, henceforth and for evermore, *Amen*. Say with Devotion,

Our Father, &c.

XXXVII. A

XXXVII.

A Prayer appointed to be Read in the time of Raging Diſeaſes, as Peſtilence, *&c.* That God would be pleaſed to turn them away from us, and graciouſly to aſſiſt and relieve thoſe that are viſited therewith, and to continue his Protection to the ſupream Powers.

O Moſt Gracious, Righteous and Merciful, God! We poor ſinful Wretches appear before thy Face, to Praiſe thy Fatherly Goodneſs, to confeſs our Iniquities, to deprecate thy juſt Judgments, and to implore thy Mercies.

O God, be thou graciously pleased to accept this our Humiliation, to hear our Prayers, and let our Thanksgivings be agreeable unto thee, through our Lord *JESUS CHRIST*.

O Lord, O Most Bountiful God and Father, we thank thee for thy manifold Blessings which thou hast bestowed upon us in our Native Country, far above all other Nations.

We humbly thank thee for thy Holy Word, the pretious Spiritual Meat of our Souls; for the gracious Entertainment of our Bodies; for the Enjoyment of a prosperous Peace in our Country; and especially for thy Fatherly Preservation of the Chief of our Cantons from dangerous Plagues and Sicknesses, and for thy keeping us in good Health.

But we humbly confess and acknowledg, that we have shamefully abused the time of thy gracious Visitation, having spent it in Unthankfulness, Carelessness, and Impenitency;

cy; ſo that we have (long ago) deſerved (by our manifold Sins, and grievous Tranſgreſſions,) theſe Poiſonous Diſeaſes, and any other Puniſhments: And therefore thou in thy Juſtice doſt ſharply chaſten with this thy Rod ſeveral of our Brethren in ſundry places; and tho' the ſame ſhould reach unto us, yet had we reaſon to Glorifie thy Juſtice, and to ſay, Thou art Righteous, O Lord, and thy Judgments are alſo Righteous.

But now, O Lord, God of all Mercies, vouchſafe us thy Grace, humbly to acknowledg it, that we may ſubmit our ſelves unto thy Holy Will, being aſſured, that thereby thou ſeekeſt our Repentance; and that it is thy gracious Will to try our Faith, and Love, and Patience, and to turn away our Hearts from all Earthly-mindedneſs.

Grant, O Lord, that thou may'ſt find in us the thing thou ſeekeſt for,

which is true and unfeigned Faith working by Repentance, a hearty assurance in thy Grace, Christian Charity towards our Neighbours, and a firm Patience to remain constant, and with all perseverance to cleave unto thee unto Death.

Have Mercy, O God, upon all those in whom thine Arrows stick fast, who are groaning under thy Mighty Hand: Comfort them with thy Holy Spirit: Appease their Sorrows: And bless those Means and Remedies which are employed for the restoring of their Health according to thy Holy Will, that the Bones which thou hast broken may rejoyce.

As to those that are upon the point of Death, shorten their Pains, and deliver their Souls from the Body of this Death, that they may be carried by thy Holy Angels into *Abraham*'s Bosom, the place of Eternal Joy and Rest, and that their Bodies may

may alſo at the Day of the general Reſurrection attain Everlaſting Life.

And wherever thou doſt as yet graciouſly ſpare thy People, even there be thou pleaſed, O thou bleſſed Lord *JESUS*, thou deareſt Lover of poor Mankind, further to continue thy Heavenly Grace.

Let our City and Country abide in ſafety under thy Protection, and reſt under the Shadow of the Almighty, that no Evil may come nigh us, and that no Plague may approach unto our Tabernacles: Deliver us, O Lord, from the Snare of the Hunter: Preſerve us from the Arrows that fly by Day, from the Peſtilence that walketh in darkneſs, and from the Deſtruction that waſteth at Noonday; give thy Holy Angels charge over us to keep us in all our ways: Let our Soul live, O Lord, that we may glorifie thee, and call upon thy Name.

But if thy Majeſty be pleaſed, to chaſten us alſo with the ſame Rod, becauſe of our great Sins: Do not rebuke us, we humbly beſeech thee, O Lord! in thy Wrath, neither chaſten us in thy hot Diſpleaſure: But give us Grace both to know and firmly to believe, that all our Hairs (to the very leaſt of them,) are numbered; and that nothing can befal us without thy Will.

During our Sickneſs, keep us in our right Mind, and preſerve us from all Diſtraction. Grant us thoſe who are faithful to ſerve and aſſiſt us in our Weakneſſes: Bleſs both our corporal and ſpiritual Phyſicians and their Medicines; and graciouſly enable us to ſuffer willingly, and to vanquiſh happily: And ſeeing the Dead are not able to make the leaſt mention of thee in the Grave, there to offer up any Praiſes or Thankſgivings unto thee: Spare us, O Lord! and with-draw thy Rod from us; and

grant

grant, that we our ſelves may be able thankfully to perform that ſacred Office of Praying, Worſhiping and Glorifying thee for thy Goodneſs: And as for thoſe which thou mayeſt be pleaſed to call out of this Thraldom, vouchſafe them thy Heavenly Grace, that they may always be found ready to depart with a full Aſſurance in our Lord *JESUS CHRIST*, that by the Vertue of his moſt precious Blood, and by his Meditation and Interceſſion, they may be Partakers of everlaſting Joy and Bliſs.

In this Viſitation, graciouſly look upon all Eſtates, to keep from Deſtruction our Churches; our Government; our Academies; our Families; and where-ever thou makeſt a Gap, heal again the Breaches thereof.

Confer ſuch Grace upon our Chriſtian Magiſtrates and Sovereign Lords, as that they may imitate

David in appeasing thy Wrath: And grant also thy Grace to our Pastors, that they may be unblamable, and that falling down upon their Faces, they may wrestle for us in their Prayers, standing in the midst of the Gap with the Godly Fire of a Holy Zeal, and with the Incense of a sweet Savour, to stop the Plague from raging any further.

Forgive us, O Lord! our manifold Sins, and graciously prevent us, that we may not provoke thy Indignation any more, nor draw thy Judgments upon us with Impenitency, and with new Transgressions, neither during this heavy Visitation nor after it.

And finally, O Lord of Hosts, be pleased mercifully to remember our dear Brethren in the Faith, wheresoever afflicted or persecuted: Stand by them in their Distress and deliver them: Heal all those that are Sick, save all dying Men, and grant that we

we may early hear of thy Grace again. Hear us, O Heavenly Father! hear us through thy dearly beloved Son, our ſweet Lord and Saviour *JESUS CHRIST*; who taught us thus to pray,

Our Father, &c.

XXXVIII. A

XXXVIII.

A Form of Prayer, appointed to be read in the time of Murrain raging among Cattle. Confession of God's Blessings; of our Sins; of the Equity of God's Judgments, &c.

O Almighty and Righteous God, Merciful Father! We poor Sinners appear before thy Face in Humility of Heart, to implore thy Grace, to confess our Iniquities, and once again to deprecate thy righteous Judgments, and to call upon thee for thine infinite Mercies.

We are too unworthy, O Lord, of all thy Mercies and Truths, which thou

thou haſt vouchſafed unto us thy People, and the Sheep of thy Paſture, both in Soul and Body, in Honour and Eſtate. Thou haſt crowned many of our years with thy Benignity, that thy Steps and the very Dwellings in the Wilderneſs run over with Fatneſs, and the Hills are rejoycing round about. The Fields were all covered over with Sheep: Thou didſt conſerve both Men and Beaſts: Our Store houſes were full of all ſorts of Proviſions: Our Sheep brought forth thouſands, yea, ten thouſands in our Streets: Our Oxen were fat: There was (for many years together) neither Murrain, nor Mortality, nor Complaint in our Streets: Thou bleſſedſt alſo our Country with ſo great ſtore of all manner of Cattle, that this peculiar Bleſſing of thine hath been very profitable both for our Nouriſhment and Service; for which we magnifie thy Goodneſs and Mercy.

But

But whereas we have not anſwered thine expectation in giving our hearty Thanks unto thee for theſe thy great Bleſſings; therefore, thou beginneſt now, O thou Holy and Juſt God! to withdraw theſe Bleſſings from us, according as thou haſt threatned us in thy Word: Thou ſmiteſt our Cattle with ſeveral kinds of Deaths, to let us underſtand that thou art the Lord of Hoſts, whoſe Armory is never empty of Weapons, and whoſe Quiver never wanteth Arrows.

Give us Grace, O Lord, ſo to ſubmit our ſelves unto thy Holy Providence under this thy Viſitation, that (above all things) we may acknowledge it to be thine own Hand that puniſheth us, becauſe of our grievous Sins, and becauſe we ſet our Hearts too much upon thoſe Creatures, having had more care for them than for Men, yea, than for our own Children; and oftentimes

we

we would (out of too great a care for our Cattle) neglect our pulick Divine Worſhip, our Common Prayers, which is the moſt precious and myſtical Food of our Souls, like unto them that refuſed to come to the great Supper becauſe of their Oxen; and, beſides, we did often live a beaſtly Life: But if we would give Honour to thy Holy Name, we muſt needs allow, that we have been more miſerable than the very Beaſts themſelves; we having known thee, our God, leſs than the Ox knoweth his Owner, or the Aſs his Maſters Crib: And having taken our time leſs into Conſideration than the *Stork*, the *Swallow*, the *Crane* and the *Turtle*, who all know their appointed times.

Therefore this Plague cometh upon us, and thou ſmiteſt our Cattle with mortal Stroaks, and the poor Beaſts of the Field muſt ſuffer for what we have deſerved with our

Treſ-

Treſpaſſes; whereby thou doſt alſo ſignifie to us, how thou art in readineſs to treat ſuch as thou haſt made reaſonable Men; whom thou honoureſt with thy Holy Word and Sacraments, bleſſing them alſo with all manner of ſpiritual and temporal Bleſſings: Who, notwithſtanding all this, are in many Points more ungrateful than Beaſts, being like unto Swine, that after their being waſhed, return to their wallowing in the Mire: And like unto Dogs, that turn to their own Vomit again.

And now, O Lord, who art full of Compaſſion, unto thee belongeth Juſtice, but unto us belongeth nothing but Confuſion and Shame: Be gracious unto us, we humbly beſeech thee, and for the ſake of *JESUS CHRIST* forgive us all our Sins, whereby we have kindled thy holy Indignation, and called for thy Judgments: Give us Grace, not to murmur againſt thee in this Viſitation;

ſtration; nor to grow impatient, nor to ſin againſt thee, in making uſe of any Superſtitious or Magical * Arts, further to provoke thy Wrath: But that we may patiently ſubmit our ſelves unto thy holy Viſitation, confeſſing with *Job*, and ſaying after him, *The Lord gave, and the Lord hath taken away; bleſſed be the Name of the Lord.*

* In the time of Murrain, the ſimple Country People will ſometimes be ſeduced by Charmers and deluded, by Witchcrafts, who pretend to heal the Beaſts, and to ſtay the Plague, by Charming, &c.

But, O Lord, let it be enough, we pray thee; let thoſe ſtroaks, wherewith thou haſt ſtricken us, ſatisfie thy Wrath. Withdraw the Deſtroyer, and ſtay this Deſtruction and all other Plagues: Preſerve the reſt of our Cattle every where for our uſe, that our Paſtures may not lie waſte and deſolate, nor our Meadows be left empty of Beaſts and Flocks. O good God, that art rich in Bleſſings,

ſings, make haſte to reſtore thy graci-ous Goodneſs, all the Loſſes we have ſuffered: But moſt eſpecially lead us by the Power of thy Holy Ghoſt un-to ſuch unfeigned Repentance, that we may take heed not to prefer Terreſtrial Things unto thee, or un-to thy Word; or unto the care we ought to have for our Souls; but rather that at all times we may ſeek thy Kingdom and the Righteouſneſs thereof, above all things in the World: And ſo prevent us, O Lord, that we may not be like unto the Horſe and Mule that have no Under-ſtanding: Nor like unto Dogs and Swine, that trample the Pearls and holy Things under their Feet: But grant us to be Wiſe as Serpents, and Innocent as Doves, and Patient as Lambs; but above all things, that we may take delight in hearing thy Voice, as the Voice of our Heavenly Shepherd, to believe and obey it; to the end the Fruit of the Womb, the

the Fruit of our Fields and of our Cattle, of our Sheep and Oxen, may be bleſſed; and that we may be bleſſed in our going out, and in our coming in.

And finally, O God! the Father of all Mercies! be thou pleaſed to feed us from henceforth by our Chriſtian Sovereign Lords, the Nurſing Fathers of thy Holy Church, and by Orthodox Teachers, as the Shepherds of our Souls; and by faithful Parents, as the Shepherds of Chriſtian Families. Grant that they may feed us in the green Paſtures of thy Holy Word, and lead us to the ſtill Waters of the Comfort of thy Holy Spirit: Quicken thou our Souls, O Lord, and bring us to Life everlaſting, through our Lord *JESUS CHRIST*; who taught us to pray thus,

Our Father, &c.

XXXIX.

A Form of Prayer, to acknowledge the Bleſſings of God, and to confeſs our great Unthankfulneſs and manifold Sins, &c.

O Lord God Almighty, Righteous, Holy and All-wiſe God! We ſhould now come with Joy before thy Face; but as we have reaſon to bluſh and to be aſhamed becauſe of our manifold and abominable Tranſgreſſions, which we have committed againſt thy Majeſty (theſe many years paſt) notwithſtanding all thy good Admoniſhings and ſevere Threatnings in thy Holy Word: So we muſt freely confeſs, That we are unworthy to liſt up our Eyes towards Heaven, or to appear before thee without Fear and Trembling.

Thou haſt been graciouly pleaſed to

to enrich us with Temporal and Spiritual Bleſſings: Thou haſt powerfully reſcued us from the Power and Tyranny of the Devil: Thou haſt delivered us from the Darkneſs and Idolatry of Antichriſt, and brought us to the Light of thy Heavenly Truth: Thou haſt alſo maintained and protected us by thy Fatherly Care and Support in the full and happy enjoyment both of our Temporal Priviledges, and Spiritual Liberties, and haſt filled our Hearts with Joy and Gladneſs, and our Bellies with refreſhing Meats.

But we have not yet returned unto thee our hearty thanks for all thy Bleſſings, as juſtly we ought to have done; but rather we ſhewed our ſelves exceedingly ungrateful, and have provoked thy juſt Wrath, relying with too much confidence upon a frail Arm of Fleſh; we have both feared Men, and loved the World too much: We have kindled thy

thy Wrath with Perjury, Blasphemy, Witchcraft, Cursing, and False-Swearing: We have prophaned thy Holy Sabbath, that Day of thy Rest, which thou in a particular manner thou hast set apart for Divine Service: We have been disobedient and ungrateful to Parents: We have greatly despised and set light by thy Ministers in Church and State: We have been Irreconcileable, Envious, Passionate, and Revengeful, towards our Neighbours: We have sinned against thee with grievous Blood-guiltiness, with all manner of Lasciviousness, Fornication, Adultery, with Gluttony & Drunkenness, with Pride of Heart, and Vanity in our * Gar-

* Tho' the Court of Reformation meeting once a Week at *Zurich*, be very strict in prohibiting and punishing all sorts of *French* Modes, and other new and strange Fashions of Suites and Garments, in pursuance to an Act of the Senate; yet there will always be found some vain Gentlemen, or Ladies, that transgress that Law, in wearing some Gawdy Apparel; but they are Cited before that Court, and Censured there, and Fined in Mony accordingly, &c.

ments,

ments, with Covetouſneſs, Uſury, and Unjuſt Dealings; with Unmercifulneſs, with Lying, Calumniating, Cavilling, and Detracting; and finally, with fulfilling all the Execrable Works and Deſires of the Fleſh.

O Holy God, if ſeriouſly we lay to Heart the horridneſs of all theſe our Sins which we are convinced of in our Conſciences, and which we have not yet rejected with an utter abhorrence; how are we thus bold as to dare to preſent our ſelves before thy Face without Fear and Trembling? And indeed, tho' thou ſhouldeſt viſit us with the very ſame Plagues, wherewith thou didſt formerly viſit the People of *Iſrael*; yet we could have no reaſon to complain againſt thee, but rather to magnifie thy Juſtice, ſaying, Thou, O Lord, art Righteous, and thy Judgments alſo are Righteous.

But

But, O Merciful God, when we reflect upon the Infinity of thy Mercies, which from the very beginning of the World, thou hast bestowed upon those that were really Penitent, and heartily sensible of their Sins, seeking thy Face with due Humility, we prostrate our selves before thee with a firm Alliance in thy infinite Mercies, humbly beseeching thee through *JESUS CHRIST* our only Mediatour and Redeemer, and for his sake, that thou wouldst be pleased graciously to Pardon us all our Sins, and turn away from us all those Judgments which we have most justly deserved; disappoint all the Malicious Devices of our Enemies, protect us against their Malice; and keep and preserve us in Peace and Prosperity in our COUNTRY.

O Most Bountiful God, be not only pleased graciously to Preserve all the Confederate Cantons of *Switzerland*,

zerland from all pernicious * Mistrust, but also to cut off every occasion of mistrusting each other, that there may not be any Diffidence, Disloyalty nor Treachery between them.

Confound all deceivable and mischievous Machinations: Awake, Awake, and put on thy Strength, O thou Arm of the Lord! Awake as thou didst in former times: Wound the Dragon, and cut the Serpent in pieces: Increase Unity and Concord in all the Estates and Corporations of *Switzerland*, that they may join Hand in Hand for the defending and maintaining of their Common Rights and Liberties, for their Common Peace and Safety. Assist all the Re-

* The thirteen Cantons being divided into Protestants and Papists, the Priests, Jesuits and other Emissaries of *Rome* and *Rome*, have often endeavoured to set the Cantons by the Ears, so to sow Discord, Division and Difference among them.

ſpective Magiſtrates of the ſeveral Cantons with the Spirit of Wiſdom, Prudence, and Valour, and be thou their Dread: give them Obedient, Pious, and Valiant Subjects, and ſo keep them in their Loyalty towards them, that they may never fall off from them.

Be pleaſed, O Lord, to look with an Eye of Mercy upon all Innocent Children, the Plants of thy Church, and eſpecially upon ſuch as do not yet know any difference between their Right Hand and their Left: And ſeeing thou, O Gracious God, didſt ſpare that vaſt City of *Nineve*, not only for the ſake of ſo many poor Babes, but alſo becauſe there was a great Number of Innocent Beaſts; wilt thou not alſo ſpare us for the like reaſon? Nay, we do not doubt but thou wilt ſhew us the ſame favour, if we (on our part,) do not fail to turn unfeignedly unto thee.

And

And whereas true Converſion is the work of thine own Hands, we beſeech thee, O Lord, from the bottom of our Souls, that thou wouldſt be pleaſed, powerfully to ſtir up our Teachers and Paſtors by thy Heavenly Grace, that they may earneſtly and with a loud Voice cry out againſt Sin, and earneſtly perſwade and incite us to a hearty Repentance: Excite, O Lord! in our Chriſtian Sovereign Lords and Governors ſuch a Holy Zeal, that they may take a more eſpecial care than ever they did in times paſt, for the promoting and advancing a real and moſt neceſſary Reformation among all Societies of their Subjects of what degree ſoever, for the turning off and rooting out all thoſe Abuſes, Sins and Vices, that have taken ſo deep Root among us; and, finally, for the planting and propagating the Fruits of a Godly and Holy Life, both among themſelves,

and among all their Subjects, depending upon their respective Jurisdictions.

Be pleased, O Lord! to accompany all the Actions of our Magistrates with a powerful Energy of thy Grace; and give them Wisdom and Magnanimity; and let them be well united together with the Bond of mutual Faith and Truth, that they may rule well, and that in our Land we may further enjoy a glorious Peace: Vouchsafe thy Grace unto us all, that we may willingly submit our selves unto their Authority, and be led, governed and reformed by them.

Turn thou us, O Lord, and so shall we be turned: Deliver us from the heavy judgment of Hard heartedness, lest thy Wrath consume us utterly, and we fall by cruel Men, who destroy every thing with the edge of the Sword, as they do at present in several places of Christendom,

dom, oppreſſing and deſtroying our dear Brethren in the Faith [ſpecially thoſe *N. B. Here all the Proteſtant Churches and Countries, ſuffering Perſecution, are named.*] O Merciful God, their Afflictions and Tribulations are very heavy, and we have great reaſon to be heartily ſenſible thereof! And whereas thou haſt commanded us, in thy Holy Word, to Pray for them, and for the whole Eſtate of thy beloved Church where-ever perſecuted: We, therefore, pour out before thee our moſt hearty Supplications for them, with Weeping and Groaning; moſt humbly beſeeching thee, That thou wouldſt be pleaſed, graciouſly to look upon all the Dangers, Miſeries and Diſtreſſes they lie under, with the Eye of thy Heavenly Compaſſions: Let not thy poor Turtle-doves be ſwallowed up of the Beaſt: But by thy mighty

Power reſcue, and ſave, and help them out of thy Sanctuary. And during ſuch Perſecutions, give unto us and our diſtreſſed Brethren ſtedfaſtneſs in the true Faith. Keep both them and us from Apoſtacy: Stop the Rage and Fury of thoſe who have no other aim and purpoſe, but only to encreaſe their Violence, and to promote their Honour in pulling down thy Orthodox Worſhip, and in extirpating thoſe Godly Souls that call upon thy Name.

And, finally, O Gracious God, where-ever Proteſtants Fight againſt Proteſtants, there ſhew thy great Compaſſion according to thy infinite Pity and Compaſſion: Let not the Citizens of the Myſtical *Jeruſalem* invade and tear each other in pieces and conſume the Fleſh of their own Arm: But ſo unite

unite them in thy Love, that they may joyntly Fight together for thy Honour, and for that Flock which thou haſt purchaſed with thine own moſt precious Blood, to ſupport and protect the true Church and all the faithful Members thereof.

Take away from among them all Miſtruſt, Diviſion and Diſloyalty; that they may not utterly deſtroy one another with their own Weapons: Bring back, O Lord Jeſus! that which is loſt, and do not leave in the Power of Antichriſt that which only belongeth unto thee: For, the Church is thine, and thine alſo is the Honour of true Chriſtan Worſhip; the Honour of our Faith and Confidence; thou being our only King, Redeemer, Mediatour and Bridegroom: Unto thee, therefore,

with the Father and the Holy Ghost, be Praise, Honour and Worship from Eternity to Eternity. *Amen, Amen!*

Our Father, &c.

FINIS.

A PRAYER.

OF what an easie quick Access,
My blessed Lord, art thou!
How suddenly
May our Requests thine Ear invade!
To shew that State dislik'st not easinesse.
If I but lift mine Eyes, my Suit is made;
Thou canst no more not hear, than thou canst die.

Of what Supreme Almighty Power
Is thy great Arm, which spans the East and West,
And spanks the Centre to the Sphere!
By it do all things have their measur'd Hour:
We cannot ask the thing which is not there,
Blaming the shallowness of our Request.

A Prayer.

Of what unmeaſurable Love
Art thou poſſeſt, who when thou cou'dſt (not die,
Wert fain to take our Fleſh and (Curſe,
And for our ſakes in Perſon, Sin re- (prove;
That by deſtroying that which ty'd thy (Purſe,
Thou might'ſt make way for Liberality!

Since then theſe three wait on thy (Throne,
Eaſe, Power *and* Love, *I value* Prayer (ſo,
That were I to leave all but one,
Wealth, Fame, Endowments, Vertues, (all ſhould go:
I and dear Prayer *wou'd together dwell,*
And quickly gain for each Inch loſt, (an Ell.

The

THE CONTENTS OF THE Tigurine Liturgy.

I.

A Form of Morning-prayer appointed to be Read on Sundays, and throughout the whole Week, before the Sermon, Page 1

II.

The Contents.

II.

A Form of Morning-prayers on Sundays *after the Sermon*, p. 8

1. *Publishing of Marriages*, ibid.

2. *Memorial for the Dead.* p. 9

3. *General Confession of Sins*, p. 10

4. *Prayer*, p. 11

III.

A Form of Evening-Prayer to be Read on Sundays *before the Sermon*, p. 20

IV.

IV.

A Form of Evening-Prayer on Sundays *after the Sermon,* p. 24

1. *Confeſſion of Sins,* ibid.
2. *Prayer,* p. 25

V.

A Form of Morning-Prayer for every Day throughout the Week, at Six a Clock in the Morning, after the Sermon, p. 31

VI.

A Form of Morning-Prayer appointed for Tueſdays *after the Sermon,* p. 33

VII.

VII.

A Form of Morning-Prayer appointed for the latter Service at Nine a Clock before the Sermon, p. 36

VIII.

A Form of Prayer for the latter Morning-Service at Nine a Clock after the Sermon, p. 38

IX.

A Form of Evening-Prayer for Wednesdays *and* Saturdays *at Five a Clock After noon before the Sermon,* p. 42

X.

X.

A Form of Evening-Prayer on Wednesdays *after the Sermon,* p. 44

XI.

A Form of Evening-Prayer appointed to be Read on Saturdays, *only within the Walls of the City of* Zurick, p. 50

XII.

A Form of Prayer appointed for the Evening-Service on Saturdays, *to be Read throughout the whole Canton of*

of Zurick without the Walls of the City, p. 56

XIII.

A Form of Prayer enjoyned to be Read before the Catechizing of the Children in the true Principles of Chriſtian Religion, on Saturdays and Sundays at Noon, p. 66

XIV.

A Form of Prayer after the Examination of the Children in their Catechiſm, p. 77

XV.

A Form of Adminiſtration of the Bleſſed Sacrament of Baptiſm, p. 81 XVI.

The Contents.

XVI.

A Form of Adminiſtration of the Holy Lord's Supper, p. 94

XVII.

A Form of Solemnization of Matrimony, p. 141

XVIII.

A Form of Prayer appointed for the Burial of the Dead, p. 145

Here follow the Prayers and Thankſgivings appointed to be Read, and joined to the Ordinary Service, on the ſeveral Faſts

XUM

The Contents.

Fasts, and other Solemnities, throughout the whole Year.

XIX.

A Form of Prayer appointed to be Read upon the next Day after our Saviour's Nativity, p. 153

XX.

A Form of Prayer appointed for New-Years-Day, p. 157

XXI.

A Form of Prayer appointed for Easter-Monday, p. 162

XXII.

The Contents.

XXII.

A Form of Prayer to be Read on Holy Aſcenſion-Day, p. 167

XXIII.

A Form of Prayer to be uſed on Pentecoſt, p. 171

XXIV.

A Form of Prayer appointed to be Read on the Day (as they call it) of Church-Dedication, p. 175

Here follow the Prayers appointed to be Read, and added to the Ordinary Service, when the Honoura-

The Contents.

Honourable Senate of *Zurick* Iſſueth a Proclamation for a Day of Faſting, Prayer, and Humiliation, upon ſome Particular and Extraordinary Occaſions, *&c.*

XXV.

A Form of Prayer for Faſting and Humiliation, &c. p. 184

XXVI.

A Form of Prayer to be Read at the time of the Church's being Perſecuted, p. 194

XXVII.

A Form of Prayer to be uſed in Trouble-

The Contents.

Troublesome and Dangerous Times, p. 199

XXVIII.

Another Form of the same substance, p. 209

XXIX.

Another Form appointed for the same occasion, &c. p. 220

XXX.

Another Form of the same substance, with a large description of our Ungratefulness, and of our Bosom-Sins, p. 231

XXXI.

Another Form of the same substance

XUM

ſtance, and for the ſame occaſion, with a Declaration of God's Mercy towards the Penitent, and of his Wrath towards the Impenitent Sinners, p. 240

XXXII.

Another Form of the ſame Subſtance, and for the ſame occaſion, with a ſolemn Confeſſion of our Sins, p. 248

XXXIII.

A Form of Thankſgiving to God for his wonderful Preſervation of us in the midſt of imminent Dangers, &c. p. 259

XXXIV.

The Contents.

XXXIV.

A Form of Thankſgiving to God for having turned off Civil-War from the Country, p. 268

XXXV.

A Thankſgiving for Victory, p. 275

XXXVI.

A Thanſgiving for ſeveral Bleſſings, &c. p. 282

XXXVII.

A Form of Prayer to be Read in the time of Raging Diſeaſes, as Plague, Peſtilence, &c. p. 291

XXXVIII.

The Contents.

XXXVIII.

A Form of Prayer to beseech God to take off Murrain from our Cattel, p. 300

XXXIX.

A Form of Prayer to acknowledg God's Blessings, with a particular Confession of our Unthankfulness, p. 308